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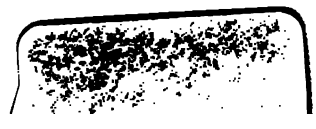

THE MYSTERY OF GOD FINISHED.

GLASGOW:

PUBLISHED BY ROBERT JACKSON.

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THE

MYSTERY OF GOD FINISHED;

OR, THE TIMES OF

THE RESTITUTION OF ALL THINGS.

"Thus he showed me: and, behold, the Lord stood upon a wall made by a plumb-line, with a plumb line in his hand. And the Lord said unto me, Amos, what seest thou? And I said, A plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel: I will not again pass by them any more."—Amos vii. 7—8.

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CHAPTER XIII.

VER. 18, 19. "And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first."

The church in Thyatira is spoken unto as one progressing in every good word and work, and not far from perfection. I know thy first works, the Lord saith, when thou wert struggling into existence as a portion of my body. I know thy charity, thy love to me, and thy love to the brethren, for thou hast always given the right hand of fellowship to christians of other churches; thou hast not refused to eat with the saints, to hold communion, as occasion offered, with others not connected with thy section of my church. I know thy service. Thou hast done much good to the body of thy Lord; thy testimony in this matter has been most valuable, and I have blessed it as one means, in these last days, of preparing my body for its earthly glory, its transfiguration, when the church shall ascend that exceeding high mountain, and when Moses and Elias—the law and the prophets—shall appear also in glory. I know thy faith. It has been tried; thy testimony

for me has been much spoken against. Although thy spirit and thy conduct were nearest my mind, still thou hast been much despised; thy very name which I gave thee, and by which thou wert known among the churches, was expressive of the trial of thy faith. I know thy patience. Thy faith has not failed thee; thou hast endured unto the end the fiery trial through which I brought thee, that thou mightest be purified and made white and tried. Thou shalt not lose thy reward, but let patience have her perfect work. I know thy present works. Thou art now spirit and life; thou art waiting as one expecting the master; thou hast done much, thou art doing more, and thou art still pressing forward towards the mark of the prize of the high calling of God which is in Christ Jesus your Lord. Thy last works are more than thy first works; thou art a fruitful branch united to me the true vine; thou wert bearing fruit, and my Father the husbandman purged thee that thou mightest bring forth more fruit; thy career has been a noiseless one; thy brethren know not the good thou hast done; thou didst it in the way I desire all my churches to act; thou didst not cry, nor lift up, nor cause thy voice to be heard in the street; still thou wert in me, and I was in thee; and although the world could not discern thy heavenly beauty because it is spiritually discerned, I know it, and I have blessed thee, and I will bless thee more and more, and thou shalt be unto me a peculiar treasure. I know thee well.

To the church nearest perfection the Lord makes Himself known as the Son of God. We are here taught a very important truth. We approach the consideration of a mystery great and marvellous; and let those to whom

spiritual discernment is not fully given, beware of contending against the truth. The times of men's ignorance God has winked at, but He now commandeth all men, every where, to repent. "Whereto we have already attained, let us walk by the same rule, let us mind the same thing. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you." (Phil. iii. 15, 16.) Who is the Son of God? The apostle Paul answers the question. It is He by whom God "hath in these last days spoken unto us, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of his power, when He had by Himself purged our sins sat down on the right hand of the Majesty on high." (Heb. i. 2, 3.) "Who being in the form of God, thought it not robbery to be equal with God." (Phil. ii. 6.) Our Redeemer, the Eternal Son of God, the only-begotten Son of God, the first-born of every creature, the Word of God, is Jehovah of Hosts, the great and Almighty Lord, the same yesterday, to-day, and for ever. The nature of the one living and true God, even our own God, and His eternal purpose, are revealed and declared in the two first verses of Scripture. "In the beginning," that is, in Christ His Son, "God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters." (Gen. i. 1, 2.) There is here revealed the glorious trinity of persons, in the one nature of Jehovah—God, the Son, and the Spirit. The Life, the Word, and the Will of Jehovah. The Life of Jehovah

is not, cannot, never was, and never will be separate or distinct from the Word and the Will of Jehovah. The Word of Jehovah is not, cannot, never was, and never will be separate or distinct from the Life and the Will of Jehovah. The Word is the express image of God; in Him dwells all the fulness of the Godhead bodily: but He sayeth nothing of Himself, what He hath seen with God, for the Word was with God; that He declareth. He doeth nothing of Himself; but the Word being God, worketh the works of God, according to the Will of God; therefore, the Son saith, "If I, with the finger of God, with the power of God, with the Spirit of God, cast out devils, no doubt the kingdom of God is come unto you." The Spirit or the Will of God is not, cannot, never was, and never will be separate from the Life of God and the Word of God. The Life and the Word are one. "I and my Father are one," saith the Lord. The Spirit is sent by the Life in the name of the Word; for "He is the Comforter whom the Father will send in my name." (John xiv. 26.) He is also sent by the Word, from the Life; and He is the Spirit or Will of the Word proceeding from the Life, and is a Witness of the Word. "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me," saith the Son. (John xv. 26.) There is then but one God, and it is not strictly proper to say that there are three persons; for the word person implies a separate and distinct nature: whereas, there is but one person, one nature, and one God, from everlasting to everlasting, immutably one and the same. Still, speaking after the manner of men, no other word conveys a more accurate idea of the glorious and holy One, who is fearful in praises, doing

wonders. In the counsel of God, the eternal purpose was to create the heaven and the earth. In that purpose they were created before they actually had a being; for God calleth those things that be not as though they were. The material heaven and the material earth are but figures of the true heaven and the true earth, both which are states of intelligent being; the heaven representing the angelic world, and the earth the human family. Be it observed, that in Christ God created both these. "But the earth was without form, and void; and darkness was upon the face of the deep." This material chaos, confusion, and darkness, is a figure of the state of being of those who are carnal, sold under sin, whose god is their belly, whose end is destruction, and who mind earthly things. "The Spirit of God moved upon the face of the deep." Whither can we flee from the presence of the Spirit of the Lord? If we make our bed in hell, He is there. Thus then is the nature and purpose of Jehovah revealed and declared in the two first verses of Scripture. Hear what is written by the prophet Isaiah, "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning, and from the ancient times the things which are not yet done, saying, my counsel shall stand, and I will do all my pleasure: calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I also will bring it to pass; I have purposed it, I will also do it." (Isa. xlvi. 9—11.) Let it be observed, it is said, God created the heaven and the earth; but it is only said, the earth was without form and void, and darkness was upon the face of the deep. This a very important distinction: the

two former are the work of God, called into being by His creative Word. The latter was, that is, resulted from the execution of His purpose, but was not part of His creation. The creation of angels, and the fall of a third portion of them, has already been spoken of. Then it was that the ravenous bird—the great destroyer—appeared in the east, and has continued from the east, that is, from the time the Sun of Righteousness arose in the angelic world, when God bringeth in the first-begotten into the world, and saith, "Let all the angels of God worship Him." He has continued, and was to continue unto the west—the time of the end. Nevertheless, the man to execute God's counsel was called from the land that was then afar off. God called both the destroyer and the man.

"And God said, let us make man after our own image, and in our own likeness." (Gen. i. 26.) This is a declaration of the purpose of God, concerning the creation and destiny of man. God's purpose was, and is, to make man like Himself, after His own image, and in His own likeness. God's purpose is, that all whom He created become partakers of the divine nature. God's purpose is, to make all whom He has created gods; every man and every woman a god: without father and without mother, having neither beginning of days nor end of life, but made like unto the Son of God by the power of an endless life. Therefore it is written,—"Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren." (Rom. viii. 29.) We know that the Son of God is the brightness of glory, and the express image of God's person. He is the brightness of glory; that is, He is God, the only God living and true,

and they beheld His glory, the glory of the only begotten of the Father. Be it observed, that the Son is God, and that He is the only begotten of the Father, equal with God, for He was God, and was with God. In this sense there can be no other Son of God, and is no other Son of God, and never will be any other Son of God. But the Word was made flesh and dwelt among us, full of grace and truth. This was the express image of the invisible God, but this was not the glory which was beheld by the first believers—that glory was the brightness of glory—that glory was the glory as of the only begotten of the Father; it was the glory of the Father —the glory of the holy angels: an invisible glory, because a spiritual glory; a glory which no man hath seen or can see with the eye of the body. The human nature of Christ was the cloud which concealed this glory; for it is verily true, it is a faithful saying and worthy of all acceptation, that in the man Christ Jesus, the son of Mary, the child born at Bethlehem, the crucified, the Nazarene—in Him dwelt all the fulness of the Godhead bodily. In that mysterious person who went about continually doing good, there was not merely the fulness of God who filleth all things, but there was God; the living and true God dwelt in the man Christ Jesus, just as He has from eternity, and will to eternity, fill all things. In Jesus of Nazareth the Creator of the ends of the earth was manifest. God was not only in Him, and with Him, but He was with God, and He was God. Nevertheless, it was but His image which we saw, not Himself. All that could be seen of the Son of God, all that can ever be seen of the Son of God, all that will ever be seen of the Son of God with the bodily eye, is a man full of grace and truth. The perfection of the

Redeemer of mankind was the perfection of Jehovah. What was seen of Him was but His image. Still He was the brightness of glory, which is invisible. The Word of God made flesh is only the image of the Life of God, not the Life of God Himself. So men are predestinated to be conformed to the image of His Son, that is the Word of God; but not predestinated to be made each the Son of God Himself. Just as the man Christ Jesus was not the invisible God, but was the manifestation of the invisible God in the flesh. So men are not made gods as God, but are predestinated to manifest in the flesh the Life of the Son of God. In other words, in the man Christ Jesus dwelt Jehovah, in all the fulness and perfection of His attributes and nature, even the very nature of the Eternal God. His eyes were as a flame of fire, denoting His omniscience. He walketh in the midst of the golden candlesticks, denoting His omnipresence. He hath power over the tree of life, denoting His self-existence, and also His being the fountain of all life. He has the sharp sword with two edges—that word which endureth for ever—the eternal counsel and purpose. He hath the seven spirits and the seven stars; the Eternal Spirit is His own, and all spirits are His. He hath the key of David. His glory is peculiarly the glory of a redeemed world. He is the faithful and the true witness, the beginning of the creation of God. In all other men there is but the image of the Son of God. He is the Creator, they are creatures. He is independent, they are dependent. He is all within Himself, they have only what they have received. He had neither beginning of days nor end of life, but that Eternal Life is His own. They have neither beginning of days nor end of life, but their eternal life is His gift. Neverthe-

less, all who are in Christ are like the Son of God, and are gods, for being joined under the Lord they are one Spirit. The Spirit of Christ is the spirit of a christian. The Will of God is the will of all who believe that He is, and that He is a rewarder of them that seek Him diligently. The Spirit of God moved upon the face of the waters. The waters denote life, but this life is covered with darkness. In this state of darkness the perfect freedom of the will or spirit of every created intelligence is testified. There also is witness borne to the existence of the supreme Will of God—the Holy Spirit—overruling all, but interfering with the freedom of not one. Self-will is not the lawful exercise of a free-will, but self-will is, when exercised, the incontrovertible evidence of a free-will. So that the blackness of darkness reserved for unbelievers will be an eternal manifestation of the existence of God's Holy Spirit—the resistless, because almighty, Will of Jehovah: while at the same time it will be an eternal testimony of the wisdom of Jehovah, who has so wonderfully contrived, that He has done His own will in every thing, and yet left the innumerable myriads of His intelligent offspring, to do their own will in every thing; the existence of a state resulting from self-will being a needful but a sufficient testimony to all God's creatures in regard to their Creator.

When God created man, there was in existence innumerable fallen angels, self-willed. Now, they are immaterial essences, and one act of such a nature, contrary to the will of its Creator, necessarily destroys His image in them. Angels are like the Life of God, immaterial and invisible, capable of highest conceivable created enjoyment, so long as they retain the image of the Life

of God; but reserved unto destruction, from the glory of the Lord, which is His Son; and the presence of His power, which is His Will, His Spirit, when they by their own act destroy the image of His Life within them. Angels are like unto the Life of God; they that do His will among them honour the Spirit of God, because the doing of His will is His own glory; and when angels do that will they declare that glory. But when angels chose their own will in opposition to the will of God, they not only set themselves in array against God, but they refused to Jehovah what He had given to them—a freedom of will. They made themselves not only the equals of their Creator, but they exalted themselves above all that is called God, or that is worshipped; for it was the Son they were commanded to worship; and we know He came into the world, not to do His own will, but the will of Him that sent Him. These self-willed angels introduced a chaos of confusion into the moral world: their sin was disobedience to God's will, and was the blasphemy against the Holy Spirit: their nature being different from the nature of man, whenever they were called into being their wills came into operation. They had worshipped and served the Father of their spirits before their fall; they had tasted the good gift of God; they had eaten of the tree of life in the midst of the paradise of God—for they were stars when they fell; they had shown their willingness and their power to serve Jehovah, so that when they sinned it was impossible to renew them again unto repentance, for they were once enlightened, and had tasted of the heavenly gift, and were made partakers of the Holy Ghost; therefore their conduct was inexcusable, it was unpardonable; for they assailed the Life of God, dis-

honoured the Word of God, and blasphemed the Spirit of God; so that there remaineth nothing for them but a fearful looking for of judgment, and fiery indignation, which shall consume the adversary. These self-willed spirits were left free, and have been personally unrestrained for nearly twelve thousand years. During all that time they have had their own will, and they have exercised it freely in opposition to God's will. They have never abated one iota of their enmity and hostility to Jehovah. They have been to appearance most successful in all their plans, and have had every thing their own way, corrupting and destroying all before them, giving evidence of their malignity, their cruelty, and their wickedness that baffles all description. They ruined the human race. When God created man in His own image, their great leader succeeded in giving him his spirit of disobedience; and not content with ruining what God had made, he himself increased the number of mankind by sowing his own wicked seed. When created in holiness, God gave him great power; all of which has been put into full operation by him against his God. He has filled the earth with violence. He has made it a graveyard. He has cut down the infant of days, and the man of mature age at pleasure. He has founded kingdoms which, when cast down to gratify his own love of wickedness, he has supplanted by others. He has blinded men's minds, lest the light of the glorious gospel should shine unto them. He has without intermission, from beginning to end of his career, followed by his angels, done his utmost to frustrate the purpose of God, and overthrow His counsel. Surely such manifold wickedness, of which we have such manifold evidence, is worthy of the condemnation that awaits it. Who will

dispute that Satan and his angels, the authors of the untold wickedness and the inconceivable sufferings of a race of intelligent beings like themselves, are worthy of punishment? Who will deny that such open, avowed, unblushing, daring, long continued, still persisted in, and uncompromised hostility and enmity against the will of a gracious, benevolent, kind, affectionate, compassionate, long-suffering, but almighty Creator, maintained in constant operation by His own creatures, merits a severe retribution? Who will hesitate to say that their damnation is just? And who can question the truth that God's creatures are free as the winds that blow, in the choice of their own will?

Glorious truth, while God's compassion is manifested in His forbearance for so long a time with rebellious spirits, and He is eternally manifested as just in consigning them to blackness and darkness; while He has left them and all His creatures free to choose and to do what they will and while; apparently, wicked spirits have been successful in destroying God's work, oh! hear it and be astonished, ye who love the Lord; oh! hear it and tremble, ye despisers of the great God and our Saviour,—not one jot or one tittle of God's purpose has failed. He has chosen your delusions, ye wicked spirits. When you thought that your craft and subtlety had overreached your Maker's wisdom; when you thought you had completely frustrated His plans and foiled His purpose; when you thought that your will had been done and not His: know it, for it is the true saying of God, you were doing His will; you were doing what it would have been impossible for Him to have accomplished otherwise; you were, when pursuing your destructive course, fulfilling all His counsel, and doing all His

pleasure; you were made, unconsciously, but wickedly on your part, the instruments of making for thy God a glory and a renown which shall be the theme of the eternal praise of myriads upon myriads of holy and happy beings, while ye yourselves will live and give your silent acquiescence that all He did was right; for thy very speechless attitude, after so long a rebellion, will declare in the presence of angels and men in glory, and among yourselves in shame, that the God with whom ye had to do is a God that judgeth righteous judgment, who ruleth in all things well.

God made man out of the dust of the ground, and breathed into him, and he became a living soul. In this state he was an image of the Life and the Word of God, the Father and the Son. He was left to form his own will, and for this purpose God prohibited him from eating of the tree of the knowledge of good and evil in the garden of Eden. Had man believed, his will, his spirit, would have been the Will, the Spirit of God, and thus he would have been a complete image of the Father, the Son, and the Holy Ghost. It was God's purpose even then, and before the foundation of the world, to bring many sons unto glory—to crown man with glory and honour, and to set him over the work of His hand, and to put all things in subjection under his feet—to make men like unto His Son in all things, except in regard to the incommunicable attributes of the Godhead. In Eden Adam had the nature of his God, but he had neither its glory nor its honour. Had he believed God, he could only have known Jehovah through the medium of his senses; all his knowledge would have been like himself, earthly, and there would have been no occasion for any further displays of the

invisible God than were given in the works of creation, for they declare His eternal power and godhead. Man, being godlike, had an aspiring nature. When he was created he had that peculiar craving which belongs to immortality; but, being dependent, he needed to have it restrained; therefore was there given to him a law in paradise, a commandment by no means grievous, for it was holy, just, and good. It was the aspiring part of Eve's nature to which Satan applied himself. He first shook her confidence in what Jehovah had said; and having removed this barrier—which, be it observed, is a rock to those who build upon it, standing upon which they are secure against the assaults of the adversary—this accomplished, there was no remaining power in the nature of Eve; and her immortality, her very likeness unto God, became the occasion of her temptation and seduction into sin. Satan said, In the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods knowing good and evil. She desired to be as God; to gain this, she disobeyed God, and became, like her seducer, the enemy of God. There was this great difference, she had not known the light of life; this was her first act as an accountable being; so that the sin of Adam and Eve, great though it was as a sin against a gracious God, was not the sin against the Holy Ghost. Satan told her what he knew to be untrue; Satan by falsehood deceived and beguiled her, and she did eat; and she gave unto her husband, and he did eat also. Still he little knew that while he was wickedly attempting her ruin, he was laying the foundation of that glorious superstructure, the erection of which is nearly completed, every stone of which, without exception, he and his angels and his children have polished and pre-

pared for the great edifice, the everlasting temple of the everlasting God. He began his career by imparting to man a desire to be like God, while he intended his ruin; but God will bring, and has brought, to nought his counsel, and that by his own wicked instrumentality; for by redemption it was God's eternal purpose in Christ to make man, all men whom He created in Adam, like unto the Son of God. Those who would in the least possible degree hope or seek for justification by works or merit of any kind, but that which is divine, would do well just to ponder upon this part of the history of our race, and call to mind what is said by the apostle Paul in relation to this matter. "If there had been a law given, which could have given life, verily, righteousness should have been by the law." (Gal. iii. 21.) That is, if the law of paradise given to Adam could have given life, righteousness would have been by it. Why then wilt thou in a state of sin strive to do what thou knowest Adam could not do in a state of innocence; for hadst thou been there thyself, thou wouldst have acted as he did? Why not rather rejoice, "that what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." (Rom. viii. 3, 4.)

Immediately after the fall of man, the glorious purpose of God was obscurely indicated. Not even one of His children shall be lost; all of them, without a single exception, who were created in and who died in Adam, shall be made alive in Christ. Of all that have been born into the world, two-thirds have been God's children,

and one-third the children of the wicked one. The history of the world is divided into three chambers: the first being from the creation unto the birth of Abraham; the second terminating with the return of Joseph and Mary with the child Jesus from the land of Egypt; and the last from the date from which the christian era is reckoned until the end of the world. It is of the two last that God has been pleased to give a minute and detailed account in the Scripture history of what was past, and the Scripture prophecy of what was to come, when the vision was completed. In all the three periods the division has been the same, two-thirds being God's children in each, and one-third the children of the wicked one. We have already said that when Christ comes the second time without sin unto judgment, there shall be reserved for the manifestation of His glory upon this earth one-tenth of all the spoils retaken from the wicked one since the time of Abraham. Of the nine-tenths who shall then be in the state of separate spirits, only one out of every hundred will have needed repentance; "for until the law, sin was in the world: but sin is not imputed where there is no law;" that is, they who do not sin after the similitude of Adam's transgression. A man may do so without the law; "for as many have sinned without law, shall also perish without law." This is the sin unto death, but there is a sin not unto death. All who die in infancy, knowing neither good nor evil, are among the ninety and nine justified persons who need no repentance. But there are also others among the Gentiles which have not the law, "who do by nature the things contained in the law, these having not the law are a law unto themselves; which show the work of the law, written in their hearts,

their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another. For not the hearers of the law are just before God, but the doers of the law shall be justified." (Rom. ii. 13—15.) Of the salvation of many of the heathen there cannot be a doubt—God is not unreasonable. The exclusion of all the heathen from salvation, because they know not the gospel, is an idea nowhere taught in Scripture. It would be much more reasonable to entertain the belief that after a man actually feels himself to be a believer in Christ, that if he commits sin it is the unpardonable sin, than to hold the doctrine that all who die unenlightened by the gospel must necessarily perish. Know ye not that God's purpose in the present state of being is a purpose which permits all His children to be placed in circumstances of humiliation and shame? Know ye not that in order to their fitness for that great exaltation of honour and glory, to which He purposes to raise them, they must learn a lesson of humility? Know ye not it was the want of any motive to humility which necessitated the giving of a law in paradise, that the declared will of God might operate upon man's nature as a counterpoise to his aspirations upward, and his desire to be like his God? Know ye not that the deeper the pit out of which deliverance is granted, the greater will be the gratitude, the stronger the affection, and the louder the praise of them delivered? Know ye not that an ignorant heathen, taken from this world in a state little removed in point of intelligence from the inferior animals, and crowned with honour and glory, will be not a star shining in the firmament, but will be most assuredly a greater triumph of divine grace in eternity, and will declare in a manner far exceeding the salvation of the apostle Paul, the

height, and the depth, and the length, and the breadth of the love of God, which passeth all knowledge? Ye who judge otherwise, are ye not judging God? and what do ye know of God in this matter? He has sent salvation to you; have ye believed, and do ye now keep perfectly the law of God? Ye do not: ye sin hourly in thought and word, and ye sin daily, and sometimes most heinously, in conduct. Ye who know the gospel, and yet live not according to that gospel, in godliness, sobriety, and righteousness, are surely more worthy of condemnation than the heathen to whom the glad sound has never been made known; and yet it can be said to you there is forgiveness with God that He may be feared. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." (John ii. 1, 2.) Enlarge thy heart; open it and be liberal; thy God is not straitened in you, but ye seek to straiten Him. Know it and rejoice, that two-thirds of all who have inhabited this world were men, and not one man originally created in the image of God in Adam shall be missed out of heaven. Oh, rejoice, rejoice, the whole world of men has been redeemed! The whole human family will be for ever crowned with honour and glory! There were among us, and there are still among us, incarnate devils—children of the wicked one—sons of Belial. They are not of the race of mankind, although in human form, any more than men are of the seed of the serpent, although in this life the children of wrath even as others. They are the locusts which ascended out of the bottomless pit, and which have covered the earth with thick darkness. They are the vessels of

wrath fitted to destruction—the children of the devil, whose they are, and the works of their father they do. The Jews in our Lord's time were a generation of them; and of all the evidences of atrocity and cruelty, the annals of creation will not furnish one of more heinous enormity. They wickedly slew the Prince of Life, and hung Him on a tree; Jesus of Nazareth, a man approved of God among them by miracles, and wonders, and signs, which God did by Him in the midst of them—of which the rebellious spirits among them never repented, and, like all of their kind, would do the same again if permitted. Such spirits know nothing of self-control, except to serve their self-will; and to such our Lord in His day said, "Verily, I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for you." Nevertheless, their judgment, and the judgment of all such, shall be in strict accordance with their deeds, and it will be just and righteous judgment. Only one out of every hundred of the nine-tenths of God's children have lived and reigned with Christ as priests, suffering in the flesh for well-doing, having a conscience void of offence towards God and man, and these, with Christ, are a kind of first-fruits of God's creatures. This is the first resurrection, that is, the first-fruits from the death of sin. But all the dead are to live. The time is near when none shall pass out of this world without living and reigning with Christ, not only as priests, but also as kings upon the earth. His people shall be triumphant, each within himself; for it is written, "This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember

no more." (Heb. x. 16, 17.) "Without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." (1 Tim. iii. 16.) God was manifest in the flesh. This is truly a great mystery. God—the Eternal and Almighty Creator—the blessed and the only Potentate, was made of a woman, and made under the law. He made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. It is a great error to suppose that human nature alone felt and suffered in the person of the great Messiah. The two natures of God and man became one in Christ, and shall for ever remain one. It was not that sinless humanity might suffer that God sent forth His Son made of a woman. It was that God might suffer Himself; for Jesus was made a little lower than the angels, for the suffering of death, that He by the grace of God should taste death for every man. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." (Heb. ii. 10—14.) It was the Lord of glory in the veil of humanity that suffered, being tempted, when an hungered in the wilderness. It was the Lord of glory, and not a man, but clouded in humanity, and thus made susceptible of sorrow and poverty, that said, "The foxes have holes, and

the birds of the air have nests, but the Son of man hath not where to lay his head." It was the Lord of glory, Jehovah of hosts, and not a man, but in union with flesh and blood, and therefore liable to fatigue, weariness, and thirst, who thus sat at Jacob's well. It was the Lord of glory, the God of angels and men, and not a man, but possessed of all the sympathies and tenderness of sinless humanity, because of its union with His own nature, that groaned in spirit, and was troubled and wept at the tomb of Lazarus, when He saw Mary whom He loved weeping, and the Jews weeping with her, because He loved His friend, His human friend, His brother man. It was the Lord of glory, the upholder of creation, and not a man, who being in an agony in the garden of Gethsemane, sweat, as it were great drops of blood falling down to the ground. It was the Lord of glory, the Prince of Life, who was mocked, and scourged, and set at nought by the Roman soldiers, and afterwards nailed to the accursed tree. It was the Son of God, eternal and well-beloved, and not a man who, agonized in spirit, bleeding upon the cross, cried, "My God, my God, why hast thou forsaken me?" and who when He had said, "It is finished, bowed his head, and gave up the ghost." Wondrous mystery, into which angels desire to look! God not only united to man in nature—the Creator and creature in one—but God, in that mysterious union, justified in Spirit by suffering even unto death—the death of the cross—and seen by angels, who never before thus saw the invisible Jehovah. Say, oh say, professing christians, was love so incomprehensibly great deserved by you? Do ye even now believe it? It was thy God, thine own God, who fills all things, and is above all heavens, who lived like thyself, a man upon earth, suffer-

ing in the flesh, and suffering for you. He has been preached unto the Gentiles as He that liveth and was dead, and behold He is alive for evermore. He has been believed on in the world. Men have believed that God and not man only, but God made man and for man died upon the cross of Calvary. Will any have doubts of God's merciful purpose to our world? When He created Adam, He created him with the purpose of making him and all his posterity like unto Himself; and that purpose was before the world had a being, for Jesus is the Lamb slain from the foundation of the world. Believe it, there is no limit to the saving power of God; and know this, that many a vile creature, after a life of impiety, has been plucked as a brand from the burning, being sanctified in their last moments. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." He hath saved all His people according to His own purpose and grace, which was given them in Christ Jesus before the world began, which will be made manifest by the second coming of the same Lord of glory, without sin unto salvation. Lift up your hearts, lift up your voices, all ye who are the seed of the first Adam. For you the last Adam appeared and died. You may with the apostle Paul exclaim, "Who shall lay any thing to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died, yea rather, who is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor

angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. viii. 33—39.)

"God was made manifest in the flesh, and justified in the Spirit;" God was rich, and He became poor; God was almighty, and He became weak; God was holy, and He took up His abode with wickedness; God could have destroyed sinners, but He endured as powerless their contradiction against Himself, striving unto blood against sin; God, self-existent, and the fountain of all life, suffered death. In doing all this He was justified in the Spirit. He testified before angels and men that His will was not a self-will; but He also testified that His will was a sovereign will. He testified that His love was not a self-love; for He loved others, if that were possible, more than He loved Himself: to save others from suffering, the Eternal Son of God suffered. God so loved the world that He gave His only-begotten Son for the life of that world. He spared not His own Son, but delivered Him up for us all. Herein is love, not that we loved Him, but that He loved us, and sent His Son to be the propitiation for our sins. Greater love hath no man, than that a man lay down his life for his friends: but God commendeth His love towards us, in that while we were yet sinners, Christ died for us. He testified that His delight, and joy, and happiness were not selfish. He rejoiced in the habitable parts of the earth, and His delights were with the sons of men: when He prepared the heavens, when He set a compass upon the face of the depth, when He established the clouds above, when He strengthened the fountains of the deep, when He gave to the sea His decree, and

when He appointed the foundations of the earth. When the prodigal child is yet a great way off, his Father seeth him, and hath compassion, and runs, and falls upon his neck, and kisses him; and says to His servants the angels, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat and be merry; for this my son was dead, and is alive again; he was lost, and is found. Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. He testified that His commandment to His creatures was not grievous, for in their nature, and weak, and hungry, and in the wilderness, He resisted the devil. He testified that His government of His intelligent offspring was not a government of force or power, mere authority; the only constraint by which He constrains being the constraining power of His love. He testified, "As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel." "And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but ye would not." He testified the present ingratitude of nine-tenths of those for whom He suffered, and whom He loved, and for whom He gave Himself. "As he entered into a certain village, there met him ten men

that were lepers, which stood afar off: and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus, answering, said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole." He testified that He would be glorified on this earth, even as He voluntarily subjected Himself to humiliation and shame upon it; and that then there would be no more curse, that then paradise—all things would be restored. And when he was come nigh, even now at the descent of the mount of Olives, coming in answer to His people's prayers—and His feet upon the mount of Olives, which is before Jerusalem on the east—that is, all the prayers, and cries, and groanings of believing saints, from the beginning of the world down to the present day. In that day the mount of Olives shall cleave in the midst thereof, toward the east and toward the west, a very great valley, and half of the mountain shall remove toward the north and toward the south. In that day shall living waters go out from Jerusalem, half of them toward the former sea, and half of them toward the hinder sea. They shall come from the east and from the west, and from the north and from the south, and shall sit down with Abraham; that is, by faith shall obtain possession of the kingdom of God which shall then fill the whole

earth. For the Lord whom ye seek shall suddenly come to His temple, even the Messenger of the covenant whom ye delight in; behold He shall come, saith the Lord of hosts. Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the Desire of all nations shall come: and I will fill this house, which is an house of prayer for all nations; I will fill it with my glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts. Then the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, saying, Blessed be the King that cometh in the name of the Lord; peace in heaven, peace of mind, and glory in the highest. Then when they say, Blessed is He that cometh in the name of the Lord, and bind the sacrifice with cords unto the horns of the altar, they shall see the heavens opened, and the Son of man sitting on the right hand of God; that is, like Thomas, they shall believe that He who suffered upon the cross of Calvary was not a man, but verily the Son of God in human nature. They shall see the Son of man coming in a cloud with power and great glory; that is, God filling a human nature with the full knowledge of His eternal purpose and counsel; who, although but a man, and a sinful man, in all respects like unto his brethren, is nevertheless caught up by God unto Himself and to His throne. When the Son of God was manifest in flesh, He who was rich became poor. But when the Son of man cometh in a cloud, he who was poor is,

through the voluntary humiliation of the Son of God, made rich. In the first advent of Messiah, God was made man. In the second advent, man is made like unto the Son of God. Behold, He cometh with clouds, and every eye shall see Him; that is, He comes to fill His spiritual temple with His glory, even the brightness of His glory. Like our first parents, after their fall in the first paradise, when their eyes were opened they knew they were naked; so the eyes of every man and every woman shall be opened; not their bodily eye, for the kingdom of God cometh not with observation, but is within you; and they shall know that they are naked, when the Son of God cometh with power and great glory; He being the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight; but all things are naked and open to the eyes of Him with whom we have to do. The clouds in which He will come, and under which the brightness of glory will be concealed, are the bodies, the flesh and blood of men, of which the clouds of heaven, filled with water, are a figure; that is, human nature, full of God, full of life, full of the Holy Ghost. Now, beloved, are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is. Now, no man hath seen God at any time, the only begotten He hath declared Him. For no man hath ascended up into heaven, but He that came down from heaven, even the Son of man, who is in heaven; that is, flesh and blood cannot see, and cannot

enter into the kingdom of God; moreover, heaven being a figure of the invisible glory of the Father, no man knoweth that except the Son; for the Son came from the Father, and the Son alone returned to the Father, and the Son was in the Father, and the Father in the Son. No man knoweth the Son but the Father, neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. There was to be a famine of the word of God, a time when men should seek death, and should not find it; that is, should desire to die unto sin and live unto righteousness; but because of the famine of the word, death should flee from them. Therefore the Son of God saith, a little while and ye shall not see me. During the time that the locusts were upon the earth, the king over whom was Apollyon —the Destroyer—death and hell—the glory of the only-begotten Son of God would not be seen. But again, a little while and ye shall see me. Ye shall weep and lament, but the world of wicked spirits shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. In that day I shall show you plainly of the Father, because I go to the Father. I came forth from the Father, and am come into the world; again I leave the world and go to the Father; that is, God was manifest in the flesh, but after being justified in the Spirit, seen of angels, preached unto the Gentiles, and believed on in the world, He was again received up

into glory—that same invisible glory which He had before the world was. God became poor, that through His poverty man might be made rich. He who was God became man, that we who are men might be made like unto the Son of God. Therefore He said, If ye loved me, ye would rejoice, because I said I go unto the Father; for my Father is greater than I; that is, you should not entertain the idea of again seeing your God Himself, as He was once for all manifested in the flesh, to make His soul an offering for sin. Know ye not that He was then abased? Know ye not that He was then a man of sorrows, and acquainted with grief? Know ye not that we hid as it were our faces from him? Know ye not He was despised, and we esteemed Him not? Know ye not that surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted? Know ye not that He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with his stripes we are healed? Know ye not that all we, like sheep, had gone astray; we had turned every one to his own way; but the Lord hath laid on Him the iniquity of us all? So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto judgment. The Son of God shall appear again upon our earth. But who is this Son of God? Is He not the Lord of glory, who hath ascended once more above all heavens, and now fills all things? Believer, wouldst thou make thy God a man a second time? Wouldst thou seek once more that He who is rich should become poor? Knowest thou not that after He had offered one sacrifice for sins, He for ever sat down on the

right hand of God? Knowest thou not that the holiest of all in the Jewish tabernacle and temple was a figure of the inapproachable nature and being of thy God? Knowest thou not there was also a sanctuary in which was the candlestick, the figure of the humam temple, the church; and the table, the figure of the human altar, our faith, upon which we lay our sacrifices; and the show-bread, the figure of them that worship therein, who have purged out the old leaven, that they may be a new lump, unleavened? Know ye not between the two, the holiest of all and the sanctuary, there was a separation, figurative of the great gulf which sin had fixed between God and man, as also the wide difference in their natures? Know ye not that the Holy Ghost thus taught that the way into the holiest of all was not yet made manifest, while the first tabernacle was standing? Know ye not that when Christ died upon the cross the vail of separation in the temple was rent in twain from the top to the bottom, which was a figure, that the Son of God in whom it pleased the Father all fulness should dwell, having made peace through the blood of His cross, did reconcile all things unto Himself, whether things in earth or things in heaven,—and you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled, in the body of His flesh through death, to present you holy, and unblameable, and unreprovable in His sight? Know ye not that the eternal purpose of your God was to make you like unto His own Son; to crown you with honour and glory, and give you dominion over all things? Wouldst thou rather see thy God again in human nature, and behold Him incarnate with thy bodily eye, which would make Him poor a second time, and would not make you rich?

Or wouldst thou not rather become thyself a partaker of the divine nature? have in thy soul the delights of God? have in thy heart the love of God? have in thee that mind which was also in Christ? Oh! believer, what good would it do thee to see thy God coming like an earthly monarch, or sitting on an earthly throne, or swaying an earthly sceptre? Is it not above all measure more desirable to have the fulness of thy God within thyself; to have a heaven, a state of holy and endless felicity within thine own soul? Is it not above all measure more to be desired that thou shouldest see God as He is within thy soul, and be made like unto Him when thou thus seest Him, than to see Him in the veil of another human nature, which, however lovely as a sight to behold, could give thee no personal, enduring happiness? Wilt thou not now rejoice, when thou knowest that thou must not expect to see thy Redeemer, thy God, any more Himself, with all the incommunicable attributes of His person manifested in one human nature, and that not thine own; but art to see thy Redeemer in the flesh, in thine own flesh—not with thy bodily eye, but with the eye of thy mind; that within thyself God's throne shall be set; that within thyself God's fulness shall dwell; that within thyself shall abound the love of God, which passeth all knowledge, and the peace of mind which passeth all understanding? Is this not more to be desired than all external grandeur, which, however magnificent, and however delighting to a mind filled with God, is nevertheless a weary wilderness within to the soul that knoweth not God? The Son of God has returned to His Father; again does He dwell in that light which flesh and blood never has seen, and never can see. But because He hath returned unto the Father, the Father

will send in His name the Spirit, the Comforter; He shall teach you all things, and bring all things to your remembrance, whatsoever the word of God has said unto you. For they that feared the Lord spake often one to another: and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and show it unto you. Thus saith the Lord in the last day, that day which is now come, and of which the great day of the feast was but a figure,—Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said—that is, the prophet like unto Moses, of whom all the Scriptures, Moses and the prophets spake—out of his belly, out of his heart shall flow rivers of living water; for the Spirit of the Lord his God is upon him. This was spoken by the Lord of the Spirit which they that believe on Him should receive, when the Holy Ghost would be given in the time of the latter rain, when Jesus should come to be glorified in His saints, and admired in all them that believe in that day. Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us through the vail, that is to say, His flesh; and having an high priest over the house of God; let us draw near with a true heart, in full assurance of faith,

having our hearts sprinkled, and our bodies washed with pure water. For behold the days are now come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah. This is the covenant that I will make with the house of Israel: after those days, saith the Lord, I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. When these things come to pass, when the earth is filled with the knowledge of the Lord as the waters cover the sea, then shall be seen that great mystery of which the union of husband and wife are but a figure. Jesus the Son of God died upon the cross. His side was pierced, forthwith came thereout blood and water, with which he has prepared for Himself a glorious church, which is the bride, the Lamb's wife. He has left His father and His mother; the incarnate Deity has put off for ever fallen humanity—sinless flesh and blood; but before He did so He made out of Himself a new creature, created after His own image and in His own likeness. The marriage-supper of the Lamb is come, and the bride hath made herself ready; and as a young man marrieth a virgin, so shall the sons of God marry her: they also, like their Redeemer, and like the man at Corinth, which was a figure, shall be delivered unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. They shall put off their old man, because Christ their passover is sacrificed for them.

Therefore they shall keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. Then shall they become the sons and daughters of God: then shall Christ's body, not one man, but the church of redeemed men and women on earth—then shall that body be transfigured and glorified upon the earth: then shall God rejoice over the church as the bridegroom rejoiceth over the bride: then shall JesusChrist be manifested unto every eye: that same Lord of glory who was made flesh and dwelt among us, was seen alive forty days upon the earth after His passion—so shall His church, His true body, of which He is the head, be seen a living church upon the earth forty years. Then shall be the times of the restitution of all things, until which the heavens were to receive the Lord Jesus, when He shall come again the second time, and fill His church—His body—with the presence of the brightness of glory and the fulness of power; then will that be fulfilled which God hath purposed before the world was; then shall be the times of the restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began. Then the image of the Son of God—the church on earth—the kingdom—the Son—shall have put down all rule, and all authority, and all power: then cometh the end, for this is but an earthly glory, and this kingdom must be given up to God, even the Father; and when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him, that put all things under Him, that God may be all in all. Then the last trumpet shall sound, and the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in

Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, that is, the glorified bodies of the saints made perfect to meet the Lord in the air, and so shall we be ever with the Lord. Then shall be completed the great mystery of godliness. God dwelling with man divine, and man divine dwelling with God, shall be received up into glory. Then shall be fulfilled that of which Adam and Eve were but figures; and every eye shall behold the Son of God and His Wife. Glorious thought! Even so come, Lord Jesus. Wherefore, comfort one another with these words.

Ver. 20—23. "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works."

After declaring that great is the mystery of godliness, the apostle Paul saith, "Nevertheless, the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe the truth." (1 Tim. iv. 1—3.) Also to the

Thessalonians the apostle Paul writes, saying, "That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God." (2 Thess. ii. 3, 4.) Ahab was a figure of the ten kingdoms of Europe that would give their power and strength unto the beast upon which the woman sat, which woman John saw in vision arrayed in purple and scarlet colour, and decked with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication, and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And he saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus—Jezebel was a figure of this woman. "Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria. And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money. And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee." (1 Kings xxi. 1—3.) This is a figure of the Lord's vineyard, which, when planted by the Saviour, was regarded by earthly monarchs as too near their house. Until the beginning of the fourth century, the church received no favour at the hands of civil rulers, but was the object of frequent and

violent persecution. In the year 303, Diocletian the Roman emperor commenced the last persecution of the church under the heathen empire of Rome. God interposed, and upon the death of Constantius Chlorus, who died in Britain in the year 306, raised up Constantine, who was called the Great, and by him delivered the church. What is recorded in the book of Daniel concerning Babylon of old under Nebuchadnezzar, and of Persia under Darius, was intended to teach in a figure how civil governments would act in matters of religion till the time of the end. Nebuchadnezzar the king made an image of gold, and commanded all to fall down and worship it upon pain of being cast into the midst of the burning fiery furnace; and as has been the case in all subsequent ages, God's people were made the victims; for on that occasion, Shadrach, Meshach, and Abednego refused compliance, and were cast into the furnace. God interposed for their deliverance; and when Nebuchadnezzar saw that, he then went to the opposite extreme, which is not less hateful to God, and not less injurious to His cause. He made a decree that every people, and nation, and language which speak any thing amiss against the God of Shadrach, Meshach, and Abednego shall be cut in pieces, and their houses shall be made a dunghill. Nebuchadnezzar's conduct in this matter is a figure of what has taken place during the existence of the Roman empire, prior to the appearance of the woman Jezebel. One-half of the time, till the year 303, it was a persecuting power against the truth; the other half, till the year 606, it was a persecuting power for what is called the truth. Darius the Median was a figure of the man who was to do God's pleasure upon spiritual Babylon. His conduct

is also a figure of the conduct of that kingdom, which should be raised up in the last days, in which God would first reveal Himself, and out from which would flow into all the earth the knowledge of the Lord. It was not to an idol which Daniel was asked to pray, but to a man, and he was prohibited from praying to His God. This is the sin which the woman Jezebel has taught the nations of the earth. The christian church could not, so long as the Spirit of life was in it, permit any man to come between the church and God. Jezebel, the spiritual Sodom, however, appeared, and as in the case of Naboth, in process of time she accomplished a union of spiritual and civil authority. Then appeared the abomination of desolation spoken of by Daniel the prophet. The church of Rome, with the pope as the acknowledged head of that system, is represented by our Lord under the figure of that woman Jezebel. She has killed the church, crucified afresh the Lord of glory, and put Him to an open shame. In the year 1206, the pope commenced a successful assault for supremacy over England. The death of the archbishop of Canterbury in the preceding year, furnished a pretext for forcing upon the king of England the man of the pope's choice to fill the vacant see. In this year, pope Innocent sent orders to the bishops of London, Worcester, and Ely, to lay the kingdom under an interdict, in case the monarch refused to yield and receive Langton as archbishop. This resulted in the prostration of the English monarch's power at the feet of the pope of Rome; and during the time of the pope's supremacy, England, the future deliverer of the world, was compelled to pray unto a man sitting in the temple of God, and being worshipped as God; yea, exalted above all that is called God; for

God does not ask for Himself what the popes and the priests of Rome have demanded, upon pain of torture and death, for themselves. Thus Darius commanding all to pray unto himself, a man, and prohibiting from praying unto God, was a figure of the state of England from the year 1206, which is in prophetic reckoning 1215, each year from the year 606 being, when calculated in fulfilment of prophecy, a year of 360 days. In the year 1534, which is in prophetic reckoning 1548, on the 3d November, the English parliament declared the king supreme head of the church of England on earth. From thence began the reformation in England, being ultimately supported by the government; but then also, as in the case of Darius, after the deliverance of the prophet Daniel, the king took order in God's house, joined the king's house to the house of God and although the truth has been supported and defended, it has been by a man, and wherever that is done, man sits as God in the temple of God. In the year 1863, which is prophetically 1881, this connection will virtually cease. The Roman civil power was 303 years allied to heathenism after the return of Christ from Egypt. Darius commanded prayers to be made to him alone for thirty days; but Nebuchadnezzar commanded his idol to be worshipped, "at what time they heard the sound of the cornet," &c. Each day being a year, indicates that the power which Darius prefigured would be of thirty years longer continuance, than the power prefigured by Nebuchadnezzar king of Babylon; so that from the year 1215 prophetically, to the year 1548 prophetically, being respectively 1206 and 1534, in ordinary reckoning, is 333 years, being thirty years more than the Roman civil power had persecuted and oppressed the christian

church. From 303 to 606, from which year the woman Jezebel dates her career, is 303 years; and from 1548 prophetically, that is 1534 common years, to 1881 prophetically, that is the year 1863 in ordinary reckoning, is other 333 years, still preserving the difference of thirty years, as prefigured by Darius. The two periods put together, during which a man occupies God's throne in England, now Great Britain, make 666 years. "Here is wisdom. Let him that hath understanding count the number of the beast, for it is the number of a man; and his number is six hundred threescore and six." (Rev. xiii. 18.)

What is chiefly condemned by the Lord in this epistle is the investing of one man with a spiritual power over another man. Jezebel is the great spiritual whore in this respect, but she has children, the Lord tells us. It is part of the display of the manifold wisdom of God, as revealed in this world, that He has chosen men's own delusions, and with them accomplished His own glorious purpose; and in the present case, the Destroyer has destroyed destruction. It is to the very exercise of this spiritual power that we owe, under the good providence of God, the reformation which took place in the sixteenth century. Had the pope left Luther alone, he might have lived and died in obscurity. But the persecuting spirit of the system was called into operation, and on the 28th November, 1518, Luther, perceiving that he had nothing to expect from Rome, appealed at Wittemberg from the pontiff to a future council of the whole church. Thus what is termed church discipline, and which is not well-pleasing to Jehovah, even when limited to ecclesiastical censures, became the instrument under God's hand, of kindling that fire which is now a

flame, and will soon have consumed the mother of harlots. The effects of the exercise of human power over men in matters of religion, have been similar in all sections of the church since the reformation. In the year 1662, the act of uniformity made it criminal to dissent from the episcopal church in England, and exposed all dissenters to persecution. Because of it more than 2000 ministers were turned out of the episcopal church, forming the source from which the nonconformists in England take their rise. These, like Peter, who when the ship was yet 200 cubits from the shore, that is 200 years from the last year in which the present church and state connection shall exist in England—these men, seeing the Lord who is invisible, girt their fishers' coats unto them, and naked, as regarded the protection of man, cast themselves into the sea. Their successors are now a numerous body in England, and have done much to prepare the country for that change which now awaits it. Man meant it in harm—God has overruled it in mercy—the Destroyer has actually destroyed himself. In Scotland, in the established church, the exercise of the same power by the General Assembly, on 14th May, 1733, when they appointed Mr. Ebenezer Erskine to be rebuked and admonished by the moderator at their own bar, brought about that secession in Scotland which now numbers among its adherents not much fewer of the population than the established church itself. In the year 1747, within this same branch of the church, then called the Associate Synod, the exercise of ecclesiastical power in a still more modified form, that of a majority deciding for and governing the church in a way adverse to the views of a large minority, brought about the disruption of the

Synod. On the 23d May, 1752, the exercise of ecclesiastical authority in the established church of Scotland deposed Mr. Thomas Gillespie from the office of the ministry, and he became the founder of the Relief Synod, which became one with the Secession Synod in 1847, under the designation of the United Presbyterian Church. It was the exercise of the same ecclesiastical authority within the church of Scotland by the non-intrusionists, in the deposition of the Strathbogie ministers from the office of the ministry, that actually occasioned the disruption of the church of Scotland in 1843, when the Free Church came into existence. But for coming into collision with the civil power, by the exercise of spiritual authority, the contest then waging might have been carried on long enough in the church courts. Who will deny that in every case the exercise of this power has been disastrous to those using it, and in all cases injurious, in its immediate effects, upon those against whom it has been exercised? At the present time, its exercise by the bishop of Exeter in England, in support of the doctrine of baptismal regeneration, has done much to destroy itself, and prepare for the glory now coming. Among the Wesleyan Methodists, it is making distressing havoc; but there also it is destroying itself, and breaking up the way for a new state of matters. Its use in regard to discipline for alleged immorality, is not less destructive of itself, and injurious to the parties exercising spiritual power in this matter. In one city of the empire, Glasgow, it has displayed itself, or rather, God, in His providence, has displayed its pernicious tendency:—First, in the Secession body, in their refusal to receive back into their communion a brother minister who truly had sinned, (but who has not sinned?) but

who had also shown contrition, even in the very act of asking re-admission. This man is a living testimony against the principle which teaches men such unkindness to one another. In the Relief church, before its union with the Secession, the Glasgow Presbytery and the Synod were occupied two whole years about a matter which occasioned an amount of sin against God and against the brethren incalculable; whereas, what they were purging a man for, was scarcely discernible by themselves to be a fault. In the Free Church Glasgow Presbytery, a minister was for months under trial for offences, concerning which, the brethren must admit, that they had not the Scripture grounds for any accusation at all. The Presbytery condemned him; the Synod, by a majority of one, barely acquitted him; the Assembly, by a majority of three, barely acquitted him. It must have been a painful matter to all the christian brethren —a duty they imagined it to be—but one which it would not be just to say they loved to discharge. This case, when finished by the church courts, was intended by God as an illustration of the utter hopelessness which must attend every attempt made by men to do that which the Lord of glory has not given power to enable men to do. Left in the hands of men, that case brought a scandal upon the christian name, did great injury to all who had any connection with it, placed the Presbytery in a most embarrassing position, and left a very general impression upon men's minds that the person libelled was a persecuted and ill-used man, and that because of other things which had previously transpired between him and his brethren. The Lord took the case into His own hands, and without troubling the Presbytery or any other earthly tribunal, He has taken away the cause of

reproach. Have ye not eyes to see what the Lord is doing, and ears to hear what the Lord is saying? When man took the husbandmanship into his own hands, he wrought confusion, occasioned strife, did much harm, and, after all, could not purify the church. When the Lord appeared as the purifier of His church, He spake, and it was done. He so confronted the sinner with his sin, that he fled forthwith; and thus He took away, in His adorable providence, the occasion of reproach. And who has not heard what has happened, through this very principle, to one of the most esteemed ministers of the gospel, a member of the Congregational body, in Glasgow? That good old man's heart is rent and torn, which it would not have been, if a brother did not exercise the imaginary right of accusing and judging another brother. Truly, our Lord has fulfilled His word, He has cast those who commit this kind of spiritual adultery into great tribulation; and He will destroy all the offspring of that woman Jezebel, and purify His people unto Himself, without the aid or intervention of man.

Elijah the prophet lived in the days of Ahab and Jezebel. He of whom Elijah was a figure, is to come and restore all things; He will appear during the existence of spiritual Egypt and Sodom, of which powers Ahab and Jezebel were figures; and He will declare when He appears the time of their final destruction, just as Elijah of old foretold the time of the destruction of Ahab and Jezebel. The parallels in this part of God's procedure are numerous. We shall go backward to the first. As it was in the days of Noah, so shall it be in the days of the Son of man. The ark built by Noah was a figure, so the apostle Peter writes. It was in length 300 cubits;

each cubit being a year, this signifies 300 years. From the appearance of Constantine the Great, until the woman Jezebel dates her existence, is from 306 to 606, that is 300 years. From Luther's collision with the pope, and his appeal to a general council of the church, until the birth of the man-child who was to rule all nations with a rod of iron, is also 300 years; that is, from 1518 to 1818. The ark was thirty cubits in height. So the man-child, when thirty years of age, was to be caught up unto God and to His throne: this corresponding with the age of Joseph when he stood before Pharaoh king of Egypt; also with the age at which the sons of Levi were eligible to do the work in the tabernacle of the congregation; and further, with the age at which our Lord commenced His work: that is, the year 1848. When a woman brought forth a man-child, she was to continue thirty and three days purifying herself: so the churches in Great Britain, where this man-child has been born, have had thirty-three years of purification to pass through from the time of his birth; that is, from 1818 to 1851.

The waters of the flood prevailed upon the earth one hundred and fifty days; so the locusts which arose out of the bottomless pit prevailed five months, or 150 prophetic years, being 148 ordinary years; this being the time that elapsed from 606 till 754, when the civil as well as the supreme spiritual power was lodged in the person of the pope; this being the abomination that maketh desolate, spoken of by Daniel the prophet. Noah was 120 years in building the ark: from 1803, already spoken of, to 1923, also spoken of, is 120 years. Noah was six hundred years of age when the flood came upon the earth; in the second month of his six hundredth year he entered

the ark. The pope, in the year 1206, his six hundredth year, entered the ark by which God has purposed to save His people, that ark being His church in Great Britain. In the six hundredth year thereafter, the flood of Napoleon's power had found its way to the pope of Rome; for in October, 1805, the pope was told by Napoleon, that although sovereign of Rome, Napoleon was its emperor. This was the Destroyer destroying, or threatening the destruction of destruction. In the same year and about the same time of the year, Wellington, whom God raised up, as He did Constantine of old, to deliver His church in the time of peril, landed in England, on his return from the East Indies. Then was fulfilled the second time what God said by the prophet Isaiah, "Calling a ravenous bird, that is a warrior, from the east" Wellington did not appear in the character of a destroyer however; his was the high and honourable calling by heaven to be a deliverer. Then it was that God called upon that woman Jezebel to repent, and gave her space for repentance. On the 2d February, 1808, Rome was occupied by a large body of French troops, and on the 2d April in the same year the pope was confined a prisoner in the Quirinal palace. On 17th May, 1809, Napoleon issued a decree, formally annexing Rome to the French empire. On the 5th July in the same year, the Quirinal was surrounded by three regiments of soldiers under command of General Radet, and after a portion of them had forced their way into the pope's presence, on the following morning Rome was without the presence of a pope, he being carried away. "If any man have an ear let him hear. He that leadeth into captivity shall go into captivity, he that killeth with the sword must be killed with the sword." (Rev. xiii. 9,

10.) These were warnings from a compassionate and long-suffering God. Tyre of old, the great merchant city, was a type or figure of that great city, over whose destruction the merchants of the earth shall weep and mourn, for no man buyeth their merchandise any more: "the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men." (Rev. xviii. 11—13.) "And it shall come to pass, after the end of seventy years, that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth." (Isa. xxiii. 17.) Seventy years shall Tyre be forgotten, but at the end thereof, in the year 1875, the abomination that maketh desolate shall once more appear; spiritual authority and civil power will be once more conjoined to cleanse God's temple. "I gave her space to repent of her fornication, but she repented not," saith the Lord. "Behold I will cast her into a bed;" in seventy years from 1808, that is in 1878, the woman Jezebel shall have finished her career; and in seventy years from 1809, that is in 1879, "the ten horns of the beast shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and to give their kingdom unto the beast, until the words of God shall be fulfilled." (Rev. xvii. 16, 17.) "Then shall her merchandise and her hire be

holiness to the Lord; it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing." (Isa. xxiii. 18.)

"Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Nevertheless, the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil and choose the good: for before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings." (Isa. vii. 11, 13—16.) This was fulfilled at the time of the birth of Messiah; but it has been fulfilled once more. A virgin, overshadowed by the power of the Highest, through the Holy Ghost, has conceived and brought forth a child, and its name must be called Immanuel, God with us—that is, the christian church in its primitive simplicity and purity, has been born among us; not by the union of churches already in existence, all of whom have to a greater or less extent the impurity of Jezebel at present about them—but a virgin, the wife of no man—a virgin, an assembly of godly men of all religious denominations met, not as ecclesiastical representatives, not as ecclesiastical rulers, but as christian brethren, in the Lord; and the Holy Ghost was upon them, and the power of the Highest did overshadow them, and they conceived in their minds, and they met at Liverpool in the month of October, 1845, and there gave birth to that heavenly child, the Evangelical Alliance, whose true name is Immanuel, God with us. All they who

have taken part in its history can speak each for himself, that in no other society, and in no other circumstances, have they felt so happy, so full of the Spirit of God and the mind of Christ; so sensible of the power of that love which passeth all knowledge. It was only three years of age, when the land that is abhorred was forsaken of both her kings. The European powers that support that woman Jezebel, called in Scripture spiritual Egypt, were convulsed; and France dethroned her king, forming a republic: Austria, Bavaria, and Sardinia, changed their kings. The king of spiritual Sodom, from whom Luther had to appeal for safety on 28th November, 1518, fled from his capital, and on the same day of the same month, the 28th November, 1848, he is issuing a manifesto, himself a fugitive at Gaeta. Oh, marvellous work of the wonderful God! The ark was 300 cubits long and 30 cubits high: the man-child was born at the end of the first; the man of sin has his doom sealed at the end of the second; for it is exactly 330 years from the day Luther appealed until the day the pope issued his manifesto from Gaeta when a fugitive from his capital. Thus the birth of the Evangelical Alliance exactly corresponds with the prophecy, and with the circumstances attending the birth of Christ; and in 1848, as in the days of the child Jesus, the prophecy was fulfilled which is written in the book of Hosea:— "When Israel was a child, then I loved him, and called my son out of Egypt. As they called them, so they went from them: they sacrificed unto Balaam, and burnt incense to graven images. I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them. I drew them with cords of a man, with bands of love: and I was to them as they that take off

the yoke on their jaws, and I laid meat unto them. How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the holy one in the midst of thee: and I will not enter into the city. They shall walk after the Lord; he shall roar like a lion: when he shall roar, then the children shall tremble from the west. They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the Lord." (Hosea xi. 1—4, 8—11.) This child, the Evangelical Alliance, must be, like the Lord of glory, thirty years of age ere it reach maturity; but it shall be nourished and shall be fed as with butter and honey. Thirty years from its birth will be the year 1875; when the abomination that maketh desolate has once more appeared on the continent, the Son of God, the spiritual house of the Redeemer, shall have reached maturity in Great Britain. As Christ was three years and a-half testifying and preaching to a disobedient and gainsaying people, so the church of the Redeemer in Great Britain shall be three years and a-half of full age before the final overthrow of the son of perdition, spiritual Sodom and Egypt, whose united powers crucified the Son of God in the days of His flesh. "The effectual fervent prayer of a righteous man availeth much." Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not upon the earth by the space of three years and six months. This was figurative of the length of

time the christian church would be in Egyptian bondage —1260 days or years—and the natural state of the land of Egypt, where no rain falls from the heavens, is intended as a figure of the state of the church while dwelling in Egypt. They who trust in the shadow of Egypt deprive themselves of the abundant blessings which come down from above, through the outpouring of the Holy Spirit. The 1260 prophetic years are 1242 common years, and terminated in 1848; then Elijah the prophet appeared again, and now the heavens are opened, and a blessing will be poured down, until there be not room enough to receive it. Elijah journeyed forty days and forty nights unto Horeb the mount of God. "And the word of the Lord came unto him, saying, What doest thou here? And the Lord said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks, before the Lord: but the Lord was not in the wind." (1 Kings xix. 8, 9, 11.) This is a figure of what has occurred in Europe from 1803 to 1843; the forty days being forty years in each case. The rending of the mountains and the breaking in pieces of the rocks, being a figure of what was done among continental powers by the wars of Napoleon and the subsequent enlightenment of men's minds towards their preparation for the coming glory of Messiah's reign. "After the wind an earthquake; but the Lord was not in the earthquake." This period of forty years commenced with the disruption of the church of Scotland in 1843; the earthquake has passed over Europe in 1848, will reach the Turkish empire in 1853, will again be felt in England in 1863, and will finally resolve itself

into that great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great; when the cities of the nations shall fall, and great Babylon shall come in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. As the powers and the army of Egypt were overthrown in the Red Sea, so the powers and armies of spiritual Egypt, the European kingdoms, who have given their power to the beast, shall be overthrown by a flood of rebellion; and as it was in the days of Lot, so shall it be in the days of the Son of man. When the righteous see the abomination that maketh desolate again uplifted—when they see spiritual authority and civil power once more conjoined to persecute or punish for religion—then let them which are in the doomed territories who believe in Christ flee unto the mountains; let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. (Luke xxi. 21, 22.) Two women shall be grinding together—the protestant and Romish churches. The Romish shall be taken; the protestant, still further reformed, shall be left. Two men shall be in the field—the absolute and despotic powers of Europe and the earthly power of Britain. The former shall be taken and destroyed; the latter shall be left. "In that day there shall be an altar to the Lord in the midst of the land of Egypt; and a pillar at the border thereof." (Isa. xix. 19.) Switzerland shall be to fugitives who cannot reach Great Britain, what Zoar was to Lot in the day of the destruction of the first Sodom; and until believers in whom is the Life of God are escaped and safe, ven-

geance shall be kept back. The sun was risen upon the earth when Lot entered into Zoar. This is figurative of the full rise, the meridian splendour of the Sun of Righteousness, who shall have risen upon the figurative earth, Great Britain, when those who flee for refuge shall have entered into the figurative Zoar, and found shelter beneath God's altar. The pillar at the border is the tenth part of the city, the French nation, in which the troubles shall begin, but who shall be converted unto the Lord. For the witnesses slain, whose dead bodies lie in the street, shall be raised to life by the Spirit of God; and in France, those who escape the perils of the earthquake will be affrighted, and give glory to God, and shall become a pillar at the border of spiritual Egypt. Other five cities in the land—that is, other five kingdoms—shall learn the language of Canaan and swear to the Lord of hosts; these are Austria, Bavaria, Sardinia, Spain, and Portugal: one, however, is the city of destruction, the kingdom of Naples, shall fall with the spiritual Sodom, the popedom of Rome, and shall rise no more. Then on the borders of the Red Sea and on mount Zion shall be sung the song of Moses and the Lamb; for "I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God and the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."

(Rev. xv. 2—4.) This overthrow will be accomplished in the manner described by Isaiah and the other prophets. "Behold, the Lord rideth upon a swift cloud, and shall come into Egypt: (that is, figurative of the European powers,) and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it. And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom." (Isa. xix. 1—3.) The earthquake shall have subsided in 1883, the completion of the second period of forty years.

"After the earthquake there was a fire; but the Lord was not in the fire." (1 Kings xix. 12.) "The great city was divided into three parts." (Rev. xvi. 19.) "And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third part shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call upon my name, and I will hear them: I will say, It is my people; and they will say, The Lord is my God." (Zech. xiii. 8, 9.) To accomplish this, God saith, "And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the Lord of hosts. And the waters shall fail from the sea, and the river shall be wasted and dried up." (Isa. xix. 4, 5.) "A day of darkness and of gloominess, a day of clouds, and of thick darkness, as the morning spread upon the mountains; a great people and a strong: there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them, and behind

them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: and the Lord shall utter his voice before his army; for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it?" (Joel ii. 2, 3, 10, 11.) "And at the time of the end shall the king of the south (the Egyptian Pacha) push at him (that is the Turkish empire): and the king of the north (that is the Russian power) shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, (that is the European territory, which is called the holy city,) and many countries shall be overthrown: but these shall escape out of his hand, Edom, (that is Prussia,) and Moab, (that is France,) and the chief of the children of Ammon, (these are christians then converted, and belonging to the countries which Russia shall overflow.) He shall stretch forth his hand also upon the countries, (that is, he shall take possession of them by conquest;) and the land of Egypt shall not escape, (that is spiritual Egypt.)" (Dan. xi. 40—42.) Thus shall God fulfil His purpose upon the nations of Europe. Thus shall the fire burn and purify, and make white, and try, one third of the inhabitants of these countries.

"But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And

he shall plant the tabernacles of his palaces between the seas in the glorious holy mountain, (that is in the land of Palestine, already spoken of:) but he shall come to his end, (in 1923,) and none shall help him." (Dan. xi. 44, 45.) Thus shall terminate the wind, the earthquake, and the fire, in all of which the Lord is not, but the Destroyer doing his destructive work; which in the end accomplishes the destruction of himself. Then after the fire shall be heard the still small voice of Jehovah, our own God: good, merciful, kind, and compassionate; yea, love itself.

The time of Gideon, and the manner of his conquest of the Midianites, were figures of the times of the former and the latter rain. The number of his army was first reduced from thirty and two thousand to ten thousand; for he proclaimed in the ear of the people, saying, "Whosoever is fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand." (Judges vii. 3.) They were still further reduced to three hundred. "And the Lord said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place." (Judges vii. 7.) Gideon was encouraged by a visit to the camp of the Midianites and the Amalekites, and all the children of the east, who lay along in the valley like grasshoppers for multitude, and their camels without number, as the sand by the sea-side for multitude. For when he came, "behold a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley-bread tumbled into the host of Midian, and came unto a tent, and smote it, that it fell and overturned it, that the tent

lay along. And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host." (Judges vii. 12—14.) These things are a figure: Gideon and his army are figures of the army of Christ—the visible church—prepared by Himself after a long training in Providence; separated to Himself from all the rest of the world, a peculiar people zealous of good works. Within themselves they are still further sifted, and those to whom has been given greater faith and more courage than their brethren are chosen, and divided into three companies: one for the descendants of Shem, another for the descendants of Ham, and a third for the descendants of Japheth. Thus the church shall go forth like an angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Like Gideon and his band, they will be encouraged by a Divine interposition, assuring them of God's settled purpose, now to give all nations unto His well-beloved Son. They shall worship and give glory to God, for the hour of His judgment is come, and it shall be said unto them, "Arise, for the Lord hath delivered into your hand the host of Midian." (Judges vii. 15.) "And he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers. And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be, that as I do, so shall ye do. When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, The sword of the Lord, and of Gideon." (Judges vii. 16—18.) This is an exact representation

of the gospel ministry. The trumpet in every man's hand is the Word of God; the empty pitcher is man—the preacher, who is an earthen vessel and an empty vessel—knowing nothing except what is revealed to him—having nothing except what has been given to him. The lamp within the pitcher is the Spirit of God, the true Light, proceeding from the Father and the Son, who lighteth every man that cometh into the world. Ministers are to blow the trumpets—preach the Word of God. They are to break the pitchers—put off the old man which is corrupt: destroy the flesh, which wars against the spirit; let their light shine, that they may be as lights in the world; hold forth the truth—preach Christ and Him crucified; but keep under their body, lest after having preached the gospel unto others they be themselves cast away. It was the beginning of the middle watch when Gideon and his hundred men with him, came unto the outside of the camp of the host of Midian. So it was the beginning of the middle watch—that is, midway between the birth of Abraham and the end of the world, when the christian era began—the time of the former rain. Abraham was born 1996 years before the christian era. The end of the world will be 1996 years from the commencement of the christian era. From which, deducting the difference in prophetical reckoning, from 606 till 1848, that is eighteen years, places the end of all things 1978 ordinary years from the commencement of the christian era. Then the Word of God was preached unto the Jews. The preachers of the gospel warred not with carnal weapons. The sword of the Spirit is the Word of God. Nevertheless, the effect of the preaching of that gospel has been, as was foretold by the Saviour, to send

another sword upon the earth. Just as in the case of Gideon, which was a figure of what was to come, the Lord set every man's sword against his fellow, so the effect of the preaching of the gospel has been division. For thus saith the Lord. "From henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law." (Luke xii. 52, 53.) Not that the christian religion occasions such disasters in family circles. It has in times of persecution occasioned such unnatural scenes, because of the wickedness of those who oppose themselves to the truth. But these are exceptions, not the rule. On the contrary, that person's religion is very questionable who finds its only evidence in the strifes and contentions which the holding and the manner of propagating his opinions give rise to; and certainly, they who would rend a family circle on a religious ground, are the very worst enemies of the christian faith. If it be possible, as much as in you lieth, live peaceably with all men. Do good to all, speak evil of none. Be kind to every human being, for our religion is the religion of peace. Our great war is not with men, but with that spiritual wickedness which works in our hearts, as in all other human hearts, exalting itself above the knowledge of God. Our first and highest duty is to bring our own stubborn wills under subjection to the word and the will of God; and the man who can say in his heart, Father, thy will be done; the man who has by sore discipline, through great tribulation, mastered himself by the word of truth, by the

power of the Spirit, through patient endurance of suffering; the man thus divinely trained and taught himself, knows the awful power of spiritual wickedness, and the great infirmity of human nature: where a bold man will dare to judge, he will tremble; where a self-willed spirit will speak great swelling words, he will weep the tears of bitter sorrow; where a man that knoweth nothing will boast, he will comport himself with the meekness of him who was the meekest man upon all the earth. Thinkest thou that the Scripture saith in vain that the Son of God, "in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears unto him that was able to save him from death, and was heard in that he feared: though he were a Son, yet learned he obedience by the things which he suffered: and being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. v. 7—9.) Wherefore it is also written by the great apostle of the Gentiles, "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern unto them which should hereafter believe on him to life everlasting." (1 Tim. i. 15, 16.) Thinkest thou, O man, whosoever thou art, that judgest hardly of thy brother, that thou art greater than the great apostle who was called to be a pattern to others? Thou knowest not the spirit thou art of. Thou knowest not thyself. Oh, hear it, and from henceforth be influenced by it; when thy God, thy Creator, the Almighty assumed thy nature without sin, that in it He might enter into conflict with the powers of spiritual wickedness, He companied with publicans

and sinners; for He came not to call the righteous but sinners to repentance. His anguish was a sore one, for He has spent whole nights in prayer, crying unto His Father. In the garden of Gethsemane, He groaned in spirit and was troubled: His soul was exceeding sorrowful even unto death. He prayed, but so overpowering was the agony within, He fell upon His face, and He sweat as it were great drops of blood; and poor, weak, sinful creature, O man, what thinkest thou was the occasion of all this unparalleled and inconceivable suffering? What was it that made our God in human nature cry out in real earnest, and in untold anguish, and cry out not once, but again, and again, and again, three times, "Father, if it be possible let this cup pass from me; not my will, but thine be done." Hear it, oh hear it; they were the sufferings of a God; they were the cries of a God, in an hour and power of darkness, spoiling principalities and powers of spiritual wickedness: they were the visible manifestations of that spiritual conflict to which Immanuel subjected Himself when He came to learn obedience, in the nature of a creature, in the form of a servant; obedience to His own will, when that will was opposed by spiritual darkness and powers of wickedness. Can it be then that God made manfulness emptied, rich made poor—poverty, humanity, without sin, made rich? Can it be then that God, in the likeness of a creature, so struggled, so suffered, so agonized in doing His own will, and wilt thou, emptiness and poverty itself, thou, under the power and dominion of that very spiritual wickedness, which Immanuel contended with, but sinless Himself; thou, who art nothing, and hast nothing, and canst do nothing of thyself; will it be said by thee, that instead of look-

ing to thyself, and to thyself alone, thou art privileged to become the judge of another? Art thou not proclaiming that thou knowest not what christianity is—that thou hast not drunk of the cup of which thy Redeemer came into the world to drink—that thou hast not thyself learned obedience by the things that thou hast suffered, otherwise thou wouldst have understood the meaning of the words, "I will have mercy and not sacrifice." Learn from henceforth that God is a God of infinite mercy. His justice He satisfied Himself. His holiness He hath made known unto all generations. His goodness and His truth are now to be manifested; for Israel shall be saved with an everlasting salvation; ye shall not be ashamed nor confounded, world without end. "For thus saith the Lord that created the heavens, God himself that formed the earth and made it: he hath established it, he created it not in vain, he formed it to be inhabited; I am the Lord and there is none else. I have not spoken in secret in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the Lord speak righteousness, I declare things that are right. Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." (Isa. xlv. 17—19, 22.) Therefore, ye ministers of the word, learn yourselves to know the terrors of the Lord, and knowing these terrors, but not by these terrors, persuade others; rather beseech men by the mercies of God to present their bodies a living sacrifice, holy, acceptable unto God, which is their reasonable service. Tell them to be not conformed to this world, the world of evil, but to be transformed by the renewing of their mind, that they may prove what is that good, and acceptable, and perfect will of God. Say unto every man by the grace of God

given unto you, and first of all apply the saying to yourselves, "Let no man think of himself more highly than he ought to think; but think soberly, according as God hath dealt to every man the measure of faith." (Rom. xii. 1—3.) Also, if any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For what knowest thou, O wife, whither thou shalt save thy husband? or how knowest thou, O man, whither thou shalt save thy wife? Children, obey your parents in the Lord. Fathers, provoke not your children to wrath. Honour all men. Love the brotherhood. Fear God. Honour the king. Servants, be subject to your own masters with all fear, not only to the good and gentle, but also to the froward; for this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. Ye masters, do the same thing unto them, forbearing threatening; knowing that your master is also in heaven, neither is there respect of persons with him. Likewise ye wives, be in subjection to your own husbands. Husbands, love your wives and be not bitter against them. Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king as supreme, or unto governors, as unto them that are sent by Him for the punishment of evil-doers, and for the praise of them that do well. Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous, not rendering evil for evil, or railing for railing, but contrariwise blessing; knowing that ye are thereunto called that ye should inherit a blessing. Whatsoever things are true, whatsoever things are honest, whatsoever things

are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things, give thyself wholly to them. These things speak and exhort, and rebuke with all authority. Let no man despise thee. Preach the word; be instant in season and out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will. For the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. From whence come wars and fightings among you? Come they not hence even of your lusts that war in your members? Ye lust, and ye have not; ye kill, and desire to have, and cannot obtain; ye fight, and war, yet ye have not, because ye ask not. Ye ask and

receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye (spiritual) adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world of evil is the enemy of God. Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace to the humble. Submit yourselves therefore to God. Resist the devil and he will flee from you. Draw nigh to God and he will draw nigh unto you. Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them, for in doing this thou shalt both save thyself and them that hear thee; for God hath called us to peace.

The father divided against the son, spoken of by the Lord, is the heathen earthly power which was the parent, out of which sprung a christian civil power. The one is the very opposite of the other. When, however, brought into being, the christian civil power had much of the nature and character of its parent; and it has been the work of more than fifteen centuries to prepare one state to show forth on earth, as a civil community, the pattern of the things in the heavens. The mother spoken of by the Saviour, is the Jewish church, and her daughter the christian church. Although the Divine purpose was the same in both, that was, to reveal a purpose of mercy by redemption; yet the former pointed to a coming Saviour; all the ceremonies and forms of the Mosaic institute, with the exception of circumcision and the feast of the passover, being types and shadows which were fulfilled, therefore abolished, in the death of Christ,

that being the body of Moses: the latter preaches a Saviour crucified, and salvation accomplished by His decease. The circumcision of the old, and the baptism of the new, signify the same thing; the passover of the old, and the Lord's supper of the new, signify the same thing. The destruction of all the first-born in Egypt by the destroying angel was the occasion of the deliverance of the Israelites from Egyptian bondage. The Israelites, though dwelling in the land, escaped that destruction, because they killed the passover lamb, and sprinkled the blood upon the lintels of the door-posts. It was not the doing of this itself that saved, any more than the lifting up of the brazen serpent in the wilderness, to which the mere look of a wounded Israelite effected a cure—neither of the acts were meritorious in themselves. They were both designed to teach that man is helpless under the power of the Destroyer, but that God can and will deliver him. From those to whom God makes known His will in this matter, He only asks that they believe Him; and just as the wounded Israelite knew he was cured by looking at the brazen serpent, so every one who believes God's word concerning redemption, and looks to Christ, the true brazen serpent, will have within himself the witness; the Spirit of Christ bearing witness with his own spirit, that he is Christ's. Let all those know who have heard of Christ, (the gospel only speaks to them that hear its sound,) if ye have heard that sound, and have not the Spirit of Christ, ye are none of His. The destruction of the first-born in Egypt, in the deliverance of the Israelites, was a figure of the destruction of the first-born nature of every true Israelite, in his deliverance from the power of sin. The killing of the paschal lamb was a figure of the manner of that redemption; Christ being

the true Lamb of God which taketh away the sin of the world. It was through faith Moses kept the passover, and the sprinkling of the blood, lest he that destroyed the first-born should touch them. The Jewish passover was a twofold figure of the great redemption from the power of sin; and in like manner the Lord's supper, the christian passover, is a twofold figure of the same great redemption. Christ is the living bread which came down from heaven. "If any man eat of this bread he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." (John vi. 51—56.) The disciples thought this an hard saying: and so it is to those who have not spiritual discernment. Adam was a figure of Christ. Adam was, so to speak, the author of natural life. God gave it to him to give to others. In him, in his body, was the seed of all mankind. The first Adam was of the earth, earthy. The second Adam was the Lord from heaven. As in Adam all die, so in Christ all shall be made alive. When God made Adam, He purposed to create man in His own image, and after His own likeness. Adam, when created, was a god, without the incommunicable attributes of Deity. Man had all the properties of his Maker's character within himself; but he was dependant; God was

self-existent. Man had all the faculties of Deity without their fulness. When God made man, he was a living soul, without a spirit; that is, his will was dead. God's glorious purpose in creating him a little lower than the angels was to crown him with honour and glory. He did not give a law that could give life, for that law was weak through the flesh. The commandment itself was holy, just, and good: but sin, taking occasion by the commandment, slew Adam. Viewed by itself, the creation and fall of man is glorifying to the Creator; but it ought not to be viewed except in connection with the end. Man in his nature is altogether different from angels. They are spirits. Man is flesh and blood, for the blood is his life. The tabernacle is dust of the earth: the breathing of God upon that dust made man; out of the earth he was formed a living soul. It is a great mistake to talk of the soul as something distinct from the body of a man. Just as the Father and the Son are one; the Father in the Son, and the Son in the Father; so the life of man consists of soul and body, flesh and blood—the soul in the body, and the body in the soul. The earth out of which man was originally formed, and the breath which God breathed into that earth constitute the earthy man; and the man so created became a living soul. Before mankind were thus created in Adam, they were created in Christ. The creation in Adam was but preparatory to the regeneration in Christ. All who were created in Adam were in the eternal purpose created in Christ, so that not one shall be lost of all the sons of men. When man was created there was spiritual wickedness in high places in the spiritual world. What has taken place through their power is taught under a figure, in the circumstances

which attended the bringing of the first three plagues upon the land of Egypt. "Aaron cast down his rod before Pharoah, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents." (Exod. vii. 10—12.) It will be found in the history of the world, that every device of devils has been a counterfeit of God's work. Aaron's rod was a figure of the earthy man: when placed upon the earth out of God's hand he was a rod; but left to himself he became a serpent. Aaron was a type, a figure of the great High Priest of our profession, Jesus Christ, who was the Creator of man. The sorcerers of Egypt were figures of the devil and his angels. A rod is a figure of power; by His power Christ created all men in Adam, but the devils could only make one tabernacle each. To the extent of their power they copied the example of God. Aaron's rod, however, swallowed up their rods. God's power in Christ is over all; and when Christ takes His rod into His hand He will make a people willing in the day of His power. His rod will swallow up the rods of the fallen angels. We have here also a figure of the restoration of all things. "Aaron lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river: and there was blood throughout all the land of Egypt. And the magicians did so with their enchantments." (Exod. vii. 20—22.)

Water is a figure of life. It is God alone who can kill as well as make alive. The power to do either belongs originally to Him. He is life—the fountain of living waters, but sin has made a portion of these waters bitter. The spirits who have fallen are the destroyers, they are themselves the culprits, the objects of God's just indignation and wrath, and in His manifold wisdom they are its executioners upon each other. The devil has the power of death: in the exercise of that power which he possesses through disobedience, he has destroyed himself and his works; for Christ's death, which Satan accomplished, was the destruction of himself and his power. It need not surprise any that Satan possesses such a power. It is a power which no good being can exercise. Among men who are murderers? Nevertheless, we know one man can kill another man: now it is not the flesh and blood, but it is the spirit of disobedience working in a man, that makes him hate and destroy his fellow-man. "At the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." (Gen. ix. 5, 6.) This is a warning to all rulers and ruled, that human life is not at the disposal of any creature. It enjoins the exercise of the greatest diligence in the prevention of murder; but it prohibits the slaying of the murderer. The Spirit of God is a Spirit of life. The spirit of wickedness is the spirit of death, and they who kill from any cause willingly; that is, who sanction a punishment of death, do what God does not require, but rather violate His Spirit, for He has set an example in his dealings with the first murderer, upon whom He set a mark, saying, "Whosoever slayeth Cain, vengeance

shall be taken on him seven-fold." (Gen. iv. 15.) But these words contain the germ of a great truth. The blood of man is that which represents his life; it is called his life; and because blood is the life, even under the gospel dispensation, we are to abstain from blood and things strangled. When Christ said, Ye must eat my flesh and drink my blood, He means that we must become partakers of the Divine nature. Just as in the case of the first Adam, we cannot separate the component parts of his nature and treat them as separate existences; so neither can we separate the component parts of the nature of the second Adam, the Lord from heaven; He is one, and, in the person of Jesus Christ, the Mediator between God and men, the two natures of the Creator and the creature became one, and so continue for ever to be one. It is a great mistake to speak of Deity separate from humanity in the person of the Messiah. They were not distinct and separate existences in Him. God was no longer at an inapproachable distance from man. The one person of the Messiah became the Mediator, for He was God representing Deity, and He was man representing humanity. He was not God without man, and He was not man without God; but He was God made man, and man in God. It is not said that the effect of Aaron's rod and the magicians' rods was removed from the river of Egypt. It is said seven days were fulfilled after that the Lord had smitten the river. Now God made the heavens and the earth in six days, at the end of which He placed man upon the earth, who, by his fall, became a river of blood instead of a river of water. God will re-create all things in other six days, but it is written, seven days were fulfilled after that the Lord

had smitten the river. Now the seventh day with God is eternity, and the meaning is, that the nature which man now possesses must be completely destroyed. So that Christ's saying, Whoso eateth my flesh and drinketh my blood hath eternal life, explains the mystery of the incarnation; we become partakers of a new nature, even the united nature of God and man. When Christ speaks of His flesh and of His blood, He speaks of His whole person. He does not speak of His human nature, for it was not a nature that ever could be separated from His divine. He speaks of Himself as One, and He says, that they who partake of His flesh and of His blood live for ever—become divine as well as human. Thus the old man is destroyed, and thus we are not left naked, but clothed upon with our house which is from above. "Aaron stretched out his hand over the waters of Egypt: and the frogs came up and covered the land of Egypt. And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt." (Exod. viii. 6, 7.) It is written, "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty." (Rev. xvi. 13, 14.) These are the spirits of disobedience—self-willed—that work in the children of disobedience. They came up out of the streams, out of the rivers, and out of the ponds of Egypt, and covered the land. They came out of the mouth of the dragon, the beast, and the false prophet, and went forth unto the whole world. The two passages are

parallel, and relate to the same thing; teaching that all mankind, without exception, have been under the control of a spirit of disobedience. Now this is the mystery of iniquity; the body, that is, the nature of man, was created for the Lord. The body and the soul of all created in Adam are the Lord's. But we have made them the members of an harlot by committing fornication; that is, by having a spirit of disobedience working in our nature, we commit spiritual fornication, and defile our body which was created to be a temple in which the Lord would dwell. The first man, Adam, was made a living soul; the last Adam a quickening spirit. In the emblems of bread and wine we have a figure, not only of what the Messiah suffered in His own person; but we have also a figure of its effect upon us. The bread is the body of Christ without doubt. And we must really partake of that body, a visible nature, not however flesh and blood, but flesh and bone. His blood was spilt, it was shed, it was the ransom price of His body; but not a bone of that body was broken. The Jewish paschal lamb was a type of Christ personally, in being slain and entirely eaten up by those for whom it is slain; yet not a bone being broken. It was also a type of His people putting away the leaven of wickedness, and the eating of the unleavened bread of sincerity and truth; also the eating of the flesh of the lamb without spot and without blemish. The lamb slain was food for them. The other sacrifices which were offered by the Jews under the Mosaic economy, and of which the Levitical priesthood eat, are figures of our sacrifices of faith, which are, so to speak, the food of our great High Priest. For when He made His soul an offering for sin,

He saw His seed, He saw of the travail of His soul and was satisfied. Our fruits unto holiness, our works of righteousness, our deeds of benevolence, our patient endurance of suffering, our faith, our hope, and our charity; these are the returns He expects from us, and with which He is well-pleased, for His own name's sake. Out of the body of Adam was taken a rib, of which God made a woman; she was bone of his bones, and flesh of his flesh. This is a figure of the mystery of Messiah's body. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." (John xii. 24.) "And I, if I be lifted up from the earth, will draw all men unto me." (John xii. 32.) The purpose of God in becoming man was not to unite one human nature with the Deity; but, as declared by Christ Himself, He was the corn of wheat which fell into the ground and died, and it hath brought forth much fruit, for it has drawn all men unto Him. He, by the grace of God, tasted death for every man. He gave Himself a ransom for all, to be testified in due time. He is the Saviour of all men, specially, in a more peculiar manner, He is the Saviour of them that believe. The nature in which God appeared and suffered was the fallen nature of man, but without sin. It was not the nature given to Adam when he was created, but it was that nature in its state of curse—flesh and blood—possessing all the sympathies, feelings, and sensations of which we are now susceptible, yet without sin. God could not have suffered in the nature of the first Adam before the fall. He was not flesh and blood, but he was a living soul; and was not susceptible of pain or suffering of any kind. The fall—the spirit of disobedience—made the river of human life a river of blood; and of

that river—the seed of the sinful woman—without its pollution, Jehovah partook; and in that nature, inseparably united to it, was the fulness, not bestowed or gifted fulness, which every believer possesses, but the inexhaustible and incommunicable fulness of the Godhead bodily. Now, when Messiah expired upon the cross—when He cried, It is finished! and dismissed His Spirit—the nature in which He died became the fulness of all things. The body of Christ lay until the third morning in the tomb. With God one day is as a thousand years, and the two days which the body of Christ lay in the tomb, is figurative of the two thousand years which were to elapse from His birth until the final resurrection of His real body—all the saints. Therefore, He saith, I will destroy this temple which is made with hands, and within three days I will build another temple without hands. The body in which Christ was seen after His resurrection was but a figure of His glorious body, the church, like unto which He is to fashion our vile bodies. The burial of Moses by God teaches this great truth under a figure. It taught also that all the Mosaic laws were but figures of the body, which is the death of Christ; and the body in which Jesus was seen after His resurrection was but a type, a figure of His true body—the whole race of men. For when He appeared unto the disciples He was not recognised until He opened their eyes; then they knew it was the Lord. On the way down from the mount of transfiguration, He charged the three disciples that they should tell no man what things they had seen, till the Son of Man were risen from the dead. That this was but truth taught under a figure is beyond all doubt; for before going up to the mount He said, Verily I say unto

you, that there be some standing here which shall not taste of death, till they have seen the kingdom of God come with power. This saying is applied to the transfiguration of our Lord, and that transfiguration was itself a figure of the latter-day glory of the church, which is Christ's body. It cannot be said that the kingdom of God has yet come with power; and when it does so come, those who live to see it shall not taste of death; and at the time the mystery of the transfiguration, and all other mysteries, are made plain, there will be some then standing upon the earth who shall not taste of death until they see the kingdom of God come with power. The disciples kept the saying within themselves; and except to those who have been enlightened as they were, no man has as yet discerned the Lord's body, and the world cannot see it until the appointed time come. They questioned one another what the rising from the dead should mean. And they asked Jesus, saying, Why say the scribes that Elias must first come? And he answered and told them, Elias verily cometh first, and restoreth all things; therefore it is written, Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And again, "When the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which was before preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." (Acts iii. 19—22.) Then shall Christ's body be truly trans-

figured. Then shall Moses and Elias appear with Him in glory, for of these things Moses and all the prophets have spoken, and their accomplishment will glorify the word, which the Holy Ghost spake by them. The manner of effecting this change is also taught in the emblem of wine used at the Lord's supper. Christ is the true vine, and His people the branches. Every branch in Him that beareth not fruit His Father taketh away. Every man of the true seed of the first Adam, who is in virtue thereof a branch of the true vine; every such man and woman who are fruitless in the body, He taketh out of the world; not destroyeth themselves, but destroyeth their flesh, that their spirit may be saved in the day of the Lord Jesus. Therefore it is said, "he that eateth and drinketh unworthily, eateth and drinketh damnation;" that is, destruction to himself, not discerning the Lord's body. And what that destruction is, is thus explained:—"For this cause many are weak and sickly among you, and many sleep." This is the effect of the husbandman's care of His own vine. Christ is the vine; ye all are branches. Hear it, and beware of ever again intruding thyself where thy Maker declares He will not allow thee to be with impunity. God the Father is the husbandman, the only husbandman of the vine. He alone can exercise good discipline, and purify His church; and He sits as a refiner of silver, and so purifies them. Every branch that beareth fruit He purgeth it, that it may bring forth more fruit. The last Adam is a quickening Spirit. Ye are branches of the vine. Abide in me and I in you, saith the Lord. "He that is joined unto the Lord is one Spirit." (1 Cor. vi. 17.) "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my

body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: for this is my blood of the new testament, which is shed for many for the remission of sins." (Matt. xxvi. 26—28.) The design of the institution of this simple but significant ceremony was twofold: it teaches the forgiveness of sins and the putting off a sinful nature. The cup is a memorial of the Saviour's blood shed for the remission of the sins of many, and the bread a sign of His body; first in its broken or bruised state, because of sin, for from the beginning all the children were members of the body of Christ; and also that new body which by His death He has redeemed to Himself, of which the same children eat and are nourished, and become fashioned like unto. Just as the eating of the bread that perisheth is of no avail to nourish the natural life except it become incorporated with it, become actually and truly a part of itself. So in like manner, (for the one was so created to be a figure of the other, and bread is used to teach the great truth,) we must eat the flesh, and drink the blood of the Son of God, the incarnate Jehovah, ere we obtain eternal life. We must become partakers of His twofold nature in one. We must be made like unto Him, by being incorporated with His nature, or by substituting His nature in the room of our old man. "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." (Matt. xxvi. 29.) This gives to the ordinance an anticipatory character, and makes it a figure of good things to come. The branches are joined to the vine, that is the Lord. They who are joined to the Lord are one Spirit. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meek-

ness, temperance." (Gal. v. 22, 23.) This saying was a prediction, that until the time of the restoration of all things many would be called, but few would be chosen to bring forth these fruits; so that until the end, when the kingdom was to come with power, the Redeemer would not drink of the fruit of the vine. While they foretell a period of darkness, they also foretell a time of joy, when the people of God shall be joined unto the Lord, and shall be one Spirit; and when the Saviour will drink of the fruit of the vine new in His Father's kingdom—when His church, filled with His Spirit, shall be made willing in the day of His power—when the Saviour's raiment shall become shining, exceeding white as snow, so as no fuller on earth can white them. The glory of that time will not be Solomon's, a human fuller, the work of man. It will be the glory of God filling His own temple, His body, the church. Let us be glad and rejoice, and give honour to Him; for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints. Blessed are they which are called unto the marriage supper of the Lamb. The days have been, and glory be to God, they are past, when the bridegroom was taken away and we mourned. But the bridegroom is returned again; the friend of the bridegroom has stood, and heard, and rejoiceth greatly because of the bridegroom's voice; this my joy, therefore, is fulfilled. "Come hither, and I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God. Having the glory of God." She will

be forty years a bride, and then shall be received up into the fulness and the brightness of His glory. Then shall all His people be one in Him, and live by Him; even as He Himself is one with the living Father, and lives by His Father. The union between the Father and the Son is the union which exists between the Son and redeemed men. Oh! wondrous thought; marvellous work—the Creator one with His creatures—the creatures one with their Creator! The creatures, the visible and eternal expression of the invisible Creator, in whom shall dwell all the fulness of the Godhead bodily. Rejoice, oh! rejoice. These are the good tidings; yea, the good tidings of good to you and all men. Even so, come, Lord Jesus.

Then shall be realised that of which the first paradise was but a figure. Then shall be seen that mysterious but eternal union of the natures of God and men perfected in heaven, of which Adam was a figure;—the earthy part of his nature representing man—that breathed into him representing God; the two for ever united in one Being, and having no separate or distinct existence thereafter. The sleep of the first Adam, when God opened his side and took a rib, and out of it made a woman, was a figure of the sleep of death of the last Adam, the Lord from heaven, when His side was pierced, and forthwith there came out blood, the figure of life; for He gave His Life for the life of the world: water, the figure of purification itself; and further, the figure of that purification, by the water of affliction; Christ being Himself made perfect through suffering. The first Adam was a living soul; alive, yet dead, as we all are in the earthly state—for in the midst of life we are in death. The second Adam was a quickening spirit. He

was the resurrection and the life of the whole human family, without one solitary exception. He that believeth in Christ, though he were dead, yet shall he live; that is, he for whom the Redeemer died, although he never brought forth the fruits of righteousness in this life, although he was dead during all the time of his natural life, still he shall live; for as the Father raiseth up the dead, and quickeneth them—that is, as in paradise God gave life to what was dead, even so the Son who is come a quickening Spirit, quickeneth whom He will. In other words, to all to whom God the Father gave life in the first Adam, God the Son gives life in the last Adam, even eternal life, a life that cannot die. But whosoever liveth and believeth in Christ shall never die. When the Son of man cometh, shall He find faith on the earth? Faith is the rock of the happiness of heaven: ye have neither heard the Father's voice at any time, nor seen His shape. We walk by faith, not by sight. Many are called to eternal life; many are saved, and become partakers of eternal redemption; many are called, justified, and glorified; many are the sons and daughters of God who shall be crowned with honour and glory: few, however, are chosen; that is, to few is the gospel preached, and for this cause is it preached unto few who are dead like others, that they might be judged according to men in the flesh; that is, live lives of godliness and righteousness, and be like unto Christ Himself, a kind of first-fruits of God's creatures; that is, show forth the will of God, and learn obedience to that will by suffering; live according to God in the spirit. The Scriptures were written for this purpose, and the gospel was preached for this purpose. And great is the recompense of their reward who thus suffer for well-doing, according to the

will of God. Paul's will be a glorious crown—Paul's will be a glorious body. All will have glorious crowns —all will have glorious bodies. These things Christ has secured for all mankind; nevertheless, forget not, ye who labour without ceasing, ye to whom the gospel is preached; it is preached to you, that, like Paul, your light afflictions which are but for a moment, might work out for you a far more exceeding, even an eternal weight of glory. Ye are cast upon a time of the world's history in which there will be ample opportunity to work for yourselves a crown of righteousness. Hast thou the Spirit of thy Master? then thou wilt desire to be as near Him as it is possible for the servant to approach his Lord. It is your Lord's pleasure that you be with Him where He is Himself, that you may behold His glory, the glory which He had with His Father before the world was. Oh! believers, awake, arise, go forth clothed with the mind of Christ: this is thy encouragement; hear what thy Redeemer saith to all that love Him in the present day—"The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." (John v. 25.) Then shall be fulfilled the saying, "Whosoever liveth and believeth in me shall never die." Believest thou this? Dost thou believe that there be some standing on the earth who shall not taste of death, but shall be like Enoch, walking with God; having this testimony, that with them God is well pleased; who shall not sleep, but who shall all be changed? As in the days of Elijah, when the great and strong wind shall have rent the mountains and broken in pieces the rocks; when the earthquake shall have done its work, and scattered the powers of darkness like dust to the four winds of heaven;

when the fire shall have finished its burning, having consumed that woman Jezebel and the priests of Baal; when the seven thousand—that is, all the thousands of Israel—shall have gone forth to battle and slew every one his man—that is, when every believer shall have been made perfect through suffering—shall have brought his own spirit (which is by nature a disobedient spirit) under subjection to the Father of spirits; when thus the whole earth shall be full of the knowledge of the Lord, and when one acclamation of ceaseless hallelujahs and long continued praises shall ascend from every heart, from every home, from every kindred, from every nation, from every tongue, from every people; when the still small voice comes out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him, both small and great; then shall be heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of many thunderings, saying, Alleluia, for the Lord God Omnipotent reigneth. Let us be glad and rejoice and give honour to Him. They who believe then shall never die. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John v. 28, 29.) For the trumpet shall sound, and the dead in Christ shall rise first; then we which are alive and remain, like Elijah of old, shall behold a chariot of fire and horses of fire, which shall part asunder the earthy bodies of those who wait the appearance of their Lord, and separating for ever the weak, the creature nature from its earthy tabernacle, shall catch up every man and every woman—the new

creature of each into the air; then shall be the great bridal day for which all other days were made; then the union, the reconciliation of all things shall take place, whether they be things in earth or things in heaven. The Father will appear with His angels who are the brightness of His glory, and they shall be one. The Son will appear with His saints who are the brightness of His glory, the express image of His person, and they shall be one. Heaven, the state of angels, shall be a state of eternal hallelujahs, for they shall worship Him who sitteth upon the throne and also the Lamb. They shall worship the Father and the Son, and they shall honour the Son as they honour the Father. Earth, the state of redeemed men, the saints of God, shall fall down before Him that sitteth on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour, and power, for thou hast created all things, and for thy pleasure they are and were created. The Father and the Son are one; so, in like manner, the glory of the Father and the glory of the Son shall be one: angels and saints shall be eternally one. Oh, my soul! my soul! be stirred up, even all that is within me, to bless the Lord and His holy name! Those angels who were ministering spirits to the heirs of salvation, unto whom by themselves God hath not put in subjection the world to come, whereof we speak; these, each one by his rod, shall have called into being a tabernacle for himself. Gabriel shall have his fellow, his equal; but there shall be only one like him, for he showed that which is noted in the scripture of truth; and there is none that holdeth with him in these things but Michael the prince—the great prince who at the time of the end should be made

like unto the Son of God, and stand up for the children of the people of the saints of the Most High. But every angel will have his fellow-man, and every man will have his fellow-angel, the one made for the other, the one made out of the other; the angelic glory, the Father; the human glory, the Son; as Father and Son, as Husband and Wife, as Brother and Brother, as no longer separate and distinct spirits, but one for ever in the Lord; angels and men—each angel and each man—all angels and all men—shall, throughout eternal ages, declare the truth, and the mystery of that invisible union which, from everlasting to everlasting, subsists between the Father and the Son. Heaven and earth shall be one. The ladder, of which Jacob's was but a figure, shall then be in truth set up. It shall connect the heaven of glory with the earth of glory. Then shall be fulfilled all the counsel and pleasure of Jehovah which the Father purposed, when in the beginning He created the heaven and the earth; therein declaring the end from the beginning. For in Christ it is that all things have been done; He hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son, in whom we have redemption through His blood, even the forgiveness of sins; who is the image of the invisible God, the first-born of every creature; for by Him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him and for Him; and He is before all things, and by Him all things consist. And He is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things He might have the pre-eminence. For it

pleased the Father that in Him should all fulness dwell, and having made peace through the blood of His cross, by Him to reconcile all things unto Himself—by Him, I say, whether they be things in earth or things in heaven. Then shall the Son also Himself be subject willingly, cheerfully, for He was manifested to do the Father's will; He shall be subject unto Him that put all things under Him, that God may be all in all; the Father in the Son, and the Son in the Father, all in all; the Father in angels, and angels in the Father, all in all; the Son in men, and men in the Son, all in all; angels in men, and men in angels, all in all; thus God, our God, even our own God, our everlasting Father, will be all in all. Then shall be seen and heard the voice of many angels round about the throne, and the living ones, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands. Saying, with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four living ones said, Amen. And the four and twenty elders fell down and worshipped Him that liveth for ever and ever. And so all Israel shall be saved. For God hath concluded them all in unbelief, that He might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the

Lord? or who hath been His counsellor? or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things; to whom be glory for ever, Amen. Blessed are your eyes, for they see, and your ears, for they hear the things which prophets and righteous men desired to see, but saw not, and hear, but heard not. He that hath an ear, let him hear what the Spirit saith unto the churches.

Thus we have seen and heard, and now know the great mystery of godliness. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. But there is another mystery, even the mystery of iniquity, the depths of Satan as they speak. A mystery within a mystery, a wheel within a wheel. As for their rings, they were so high that they were dreadful, and they were full of eyes round about. These are figures of the Eternal Will of Jehovah, as revealed in the Scripture of truth, and the counter will of the spirit of wickedness, as displayed upon the earth. The Will of God is the sovereign; but wherever that Will is acknowledged there is liberty, the most perfect freedom. God's Will is the sovereign Will, because He is Almighty. In dealing with intelligent beings like Himself, He uses not force, neither threatens. His Will is the sovereign Will, because it is the Will of a good and benevolent being. His Will is the sovereign Will, because though chief He became the servant of all. His Will is the sovereign Will, because it is a Will towards others, full of tenderness and love. His Will is the sovereign Will, because He endured and suffered Himself to make the will of every creature He had created free

and sovereign within himself, like unto God. His Will is the sovereign Will, because he spared not His own Son, but inflicted upon Him the penalty which a rebellious race had incurred by disobeying that Will. His Will is the sovereign Will, because it is the Will that desires the good, the happiness, the enjoyment, the delight of all; and these all of them to the highest possible extent. His Will is sovereign, because it is a Will which works to produce these things to all, and which has not, cannot, and never will occasion one moment's pain to a single creature. God's Will is His Spirit, and that Spirit is the Spirit of Life, and through that Spirit He offered Himself without spot. He became obedient even unto death; He fulfilled all righteousness, was justified in the Spirit, and thus He gave up His own Will, to redeem from death the will of men. Every man who has God's Spirit, has received in himself a will of his own, sovereign within himself, like unto the Will of God. For where the Spirit of the Lord is, there is liberty. This is that life of which God saith, "Whoso sheddeth man's blood, by man shall his blood be shed." The blood is the life of the earthy man; the spirit is the life of every heir of heaven. Therefore it is written again, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore, come out from among them, and be ye separate, saith

the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. vi. 14—18.) "Now the body is not for fornication, (that is, spiritual fornication,) but for the Lord, and the Lord for the body. What! know ye not that he which is joined unto an harlot (that woman Jezebel, the great whore of the Apocalypse) is one body? for two (saith he) shall be one flesh. But he that is joined unto the Lord is one in spirit. What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (1 Cor. vi. 13—20.) Spiritual fornication is threefold in its character. Its first manifestation was when Adam sinned; then his body, which was made for the Lord, as a temple for God, became the abode of a wicked, a disobedient, and rebellious spirit or will. This first manifestation has produced the other two; and, oh! hear it, for it is the mystery of iniquity. The sorcerers of Egypt could turn their rods into serpents. They could make the waters, the streams, the rivers, the ponds, and all the pools of water blood, so that the river stank and the fish died. They could bring up frogs out of the same waters, streams, rivers, ponds, and pools, and fill the land of Egypt with them. But they could do nothing more. This a true figure of the large wheel—God's overruling purpose, permitting this power to be exercised: the rod in Aaron's hand teaching that the power by which God's adversaries were opposing Him, was originally derived from Himself. Satan and his angels polluted the streams of life, and made the waters bitter

at the fountain-head. His own wicked spirit, and the wicked spirits associated with him, have ruled this world since the fall. Then was set up on the earth the image of gold, of which Nebuchadnezzar's was a figure. Its height was threescore cubits, that is, each cubit being an hundred years; the time of the earthly sojourn of the church will be six thousand years, from the beginning of the world. Its breadth was six cubits, that is, each cubit being a day of creation; the meaning is, that Satan and his angels had lived in rebellion against their God six thousand years before the fall. From the fall till the christian era is 4004 years, so that 1996 years from thence will complete the six thousand of the present state of matters. From which take eighteen years, the difference of prophetical reckoning, and the end of the present state of things is placed in the year 1978. It was the beginning of the middle watch of the world's history, when God revealed His gracious purpose in the creation of man upon the earth; having the hidden purpose within Himself of crowning him with honour and glory. Satan tempted man, suggesting through the lust of the flesh, the idea of making himself like God. Satan taught his own doctrine then—the doctrine of falsehood, so far as he was concerned; but marvellous wisdom! his lie was God's hidden truth, and while he was successful, that success was positive defeat. If he had left man alone, man never could have risen to the glory which awaits him. If he had left man alone, God would never have been revealed in the matchless perfections of His incomprehensible nature. Here, however, the whole mystery of subsequent events is seen in their germ. Satan saw that man was, even in his earthly nature, the image of his God. The essence of sin—spiritual wicked-

ness—is to covet the honour and the glory of the Godhead. When a creature does his own will, in opposition to his Maker's Will, then he exalts himself into the throne of God, and sits as God in His throne. The sovereign Will of God is so, because it is a Will made perfect, having learned obedience through suffering. The will of a rebellious spirit, when it is sovereign, is a tyrannical will, because it knows not obedience—the walls of the spirit are broken down; because it is a self-will it cannot command itself. Such a spirit is tossed to and fro like the waves of the sea; like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked. Unable to control itself, still retaining so much of its Divine origin as makes it desire to govern; for holy spirits are all kings, and they shall reign for ever and ever: wicked spirits who cannot govern themselves find their only relief to this craving of their nature in the attempt to govern others. They first commit spiritual suicide, and having done so—killed their own spirits, lost their own self-control—they cannot bear to see another different from themselves; and this, together with that desire which every creature has to imitate what he knows of God, prompted Satan to seduce Eve, and through her fall, to set up for himself a rival kingdom to God upon the earth. The angels in heaven had each their fellow-man to minister unto while he dwelt on the earth. The angels of darkness have also each their fellow-man in whom they have found a resting-place; and along with them they have had even the heirs of heaven allied with them in many cases. Yea, the spirit of disobedience is the first spirit of the children of the kingdom; and few of them have been saved from the miseries of the present

life of rebellion, of which the number saved in the ark with Noah is a comparative figure. The manner of Satan's rule was soon exhibited. By faith Abel offered unto God a more excellent sacrifice than Cain. A self-will is the will of a despot; it is a life which can only exist by destroying every will except its own. Abel would not worship his golden image, and therefore no other mode of dealing with supposed offenders can suggest itself to a self-will, except the utter destruction of all who oppose it. Therefore Cain was instigated to kill Abel. God, however, on this occasion manifested His merciful, forbearing, and sovereign will. Abel's blood cried for vengeance. Cain was not God's child, but the child of the devil, made in the image of his father. He was the enemy of God and man. Still the Lord of glory spared the murderer, declared His was not a Spirit of destruction. For a time God kept the righteous seed distinct and separate from the wicked seed. Satan could not control himself, and although the father of tyrants, he cannot govern his own spirit. Oh! what a mystery is the mystery of iniquity! Satan has called into existence a state of matters which, in the first generation of mankind, would have extinguished their being. Such is the nature of the will of wicked men, that left to themselves, they would destroy each other off the face of the earth. The different plagues which God sent upon Egypt, after the plague of the frogs, are figures of that restraining, not coercive or active, but negative, passive power, by the exercise of which a merciful Jehovah restrains the wrath of man, and makes the remainder—that is, so much of it as He permits—to praise Him. Under Satan's sway, the earth soon became corrupt, and was filled with violence. This was permitted as a display of the awful character of a

self-will, for that is the true mystery of all iniquity. Man is selfish, cares only for himself, cares not if all the world suffer, if he but can get his own will accomplished. He will wade through rivers of blood; he will be careless of all consequences; knowing nothing but the insatiable craving of a rebellious and self-willed spirit within himself, he will only cease to destroy when he is himself destroyed.

The birth of Abraham, 1996 years before Christ, and his call by God seventy-five years thereafter, opened up a new scene of conflict. In the middle watch again, that is, mid-way between the call of Abraham and the deliverance from Egyptian bondage, Jacob and the twelve patriarchs go down to Egypt; for from the time that Abraham was called, until Jacob went down to Egypt, is a period of 215 years; the former event being 1921 years before Christ, and the latter 1706. During the first chamber in this period God showed His power in protecting and enriching the patriarchs. During the second chamber in this period, Satan was permitted to show his malignity and cruelty through the Egyptian power, mercilessly exercised against the Hebrews. In their last persecution, Satan proved that the only power which either he, or they who ally themselves with him, can exercise, is a power to destroy. The death of every opposing will, is the only term of peace with a self-will. 1450 years before Christ, Joshua commenced the conquest of the land of Canaan; and 590 years before Christ, "it came to pass in the ninth year of his reign, in the tenth month, that Nebuchadnezzar king of Babylon came, he and all his host, against Jerusalem, and pitched against it: and they built forts against it round about." (2 Kings xxv. 1.) In the middle watch, 1020 years

before Christ, David had vanquished all the enemies of Israel. During the first 430 years, God restrained the wicked one, and gave a display of His own gracious character. In the beginning of the middle watch, after the death of David, his son Solomon erected the temple at Jerusalem, which is a figure of the spiritual temple God is building for Himself. What Satan has set up at the beginning, the image of gold, must be ground to powder; and the history of the whole world resolve itself into a glorious display of the Divine character. The length of Solomon's temple was threescore cubits: each cubit being a hundred years, gives the length of time God will be in preparing His human temple, that is, six thousand years. The breadth was twenty cubits; that is, from the time of Christ's birth, four years before the christian era, is two thousand years, till the end of the world. The height thereof thirty cubits; that is, from the beginning of the world, until the dedication of Solomon's temple, is three thousand years. The porch before the temple of the house, twenty cubits in length, according to the breadth of the house. Christ, the door, was born two thousand years before the end of the world. Ten cubits was the breadth thereof before the house. From the dedication of Solomon's temple, till the birth of Christ, is one thousand years. So,. then, from the creation of man, till the completion of Solomon's temple, is 3000 years; this is the middle watch of the world's history: and from thence, till the completion of the true temple, of which Solomon's was a figure, is 3000 years more. Solomon's temple was finished and dedicated 1004 years before the christian era, so that from thence there will be 1996 years, less eighteen years for prophetic reckoning; thus placing the end

of the world in the year 1978. Christ's birth was in the fourth year before the christian era, so that the breadth of the house and the length of the porch being 2000 years, brings the end to the same year 1978. "And he built the inner court with three rows of hewed stones, and a row of cedar beams." (1 Kings vi. 36.) The three rows of hewed stones are the three divisions of the human family. From the fall till Abraham's birth, one; from Abraham's birth till the commencement of the christian era, two; from its commencement till its termination, three. The row of cedar beams is the work of the last two days of the first creation, in which God gave being to the fish in the sea, the fowls in the air, the beasts of the field, and the earthy man. "And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer, nor axe, nor any tool of iron, heard in the house while it was building." (1 Kings vi. 7.) So in like manner, God's house has been prepared for Him, and prepared for Him by His adversary. Manifold wisdom! The destroyer seeking only to destroy, incapable of aught else but destruction; personally, he and his emissaries, unfettered in their power; yet God over all restraining their wrath, so that the remainder of wrath shall praise Him in the preparation of a people for His eternal service and glory. "And the Lord said unto Joshua, ye shall compass the city, all ye men of war; and go round about the city once. This shalt thou do six days." This is a figure of the six thousand years, the six days of regeneration; and seven priests being a figure of our Great High Priest, seven signifying what is eternal. They shall bear before the ark seven trumpets of rams' horns; this is the ark of the testimony, to

be opened at the time of the end; the preaching of the everlasting gospel before the consummation of all things. "And the seventh day, ye shall compass the city seven times, and the priests shall blow with the trumpets." This is a figure of what will now begin to happen, for the angel shall fly in the midst of heaven, having the everlasting gospel to preach to all who dwell upon the earth. And when the trumpet of the gospel so sounds, the walls of Jericho shall fall down flat. When this takes place, the hand of every self-willed man will be against his brother. By faith the walls of Jericho fell down after they were compassed about seven days. And by faith also the harlot Rahab perished not with them that believed not, when she had received the spies with peace, teaching that when the Samson of wickedness pulls down his own house about himself, and those who are sporting with him, all who believe, all who have faith in Christ when that perilous time comes, shall escape as Rahab did; for the Lord knoweth how to deliver the godly out of trials, and to reserve the unjust to be punished. During the first chamber in this period, being 430 years, God restrained the wrath of Satan, and gradually wrought out for the chosen nation a great deliverance, until at length He made them and their king the praise of all the earth. The utter destruction of the Canaanites by the Jews, deserved in itself and needful as a warning to the chosen people, was chiefly designed as a figure of the destruction of wicked men from off the earth in the last days, before the advent of the peaceful reign of Christ; and further as a figure of the entire destruction of the flesh, man's first nature, by the promised seed, the second Adam from heaven, and the substitution of His nature for it. In the beginning

of the middle watch again, Satan was permitted to show his wicked spirit; and the history of the Jewish nation, from the death of Solomon until the Babylonish captivity, is almost one uninterrupted record of wickedness, the result of rebellious wills. What a mystery is this mystery of iniquity! The final conquest of the holy land by David, 1020 years before Christ, is also the centre point between the death of Joshua, 1434 years before Christ, and the time when the Lord gave Jehoiakim king of Judah into the hands of Nebuchadnezzar, with part of the vessels of the house of God, which he carried into the land of Shinar, to the house of his god; and he brought the vessels into the treasure-house of his god, 606 years before Christ.

This opens up another door in the history of the world, and then is given in a dream to Nebuchadnezzar a vision of what would happen until the end. "Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet, that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer thrashing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." (Dan. ii. 31—35.) Hitherto God has always restrained in the first chamber, and suffered Satan's self-will in the second

chamber, of each period. From hence Satan takes the initiative, and God then restrains, and by Satan's own instrumentality destroys his power. This image was a counterfeit of that universal kingdom which it now became manifest was to come. Satan forthwith set up a human image of the divine kingdom. It is gold when it begins, it is iron and clay when its end comes, and without any intervention on God's part, it will destroy itself, for the stone which smote the image upon his feet, and broke it to pieces, was cut out without hands. It is one and the same image—one and the same power—one and the same dominion that has, under various forms, tyrannised over men for upwards of 2500 years. As we have already seen, its first two heads, the Babylonish and the Persian, were exact representations of its spirit and conduct until its destruction. In another vision Daniel received another view of the same tyrannical and despotic power, the result of self-will. "Daniel spake, and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea." (Dan. vii. 2.) The four winds are unclean spirits, and the great sea is the human race. "And four great beasts came up from the sea, diverse one from another." These are the four several kingdoms which have destroyed and succeeded the one the other. "The first was like a lion, and had eagles' wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it." This was the ancient kingdom of Babylon like a lion; but it had eagles' wings, that is, it renewed its youth, and its wings were plucked off; it came to its end in one form, but it received a man's heart, and stood upon the feet as a man, its power

was revived in another form. The figure of eagles' wings teaches that the time was distant when this would take place; but it has come, and it has been fulfilled: for 590 years after Christ, the exact number of those before Christ, when the Babylonish king pitched against Jerusalem, and built forts against it round about, and the city was besieged, pope Gregory, surnamed the Great, ascended the papal chair, and did against the new Jerusalem, the heavenly city, what Nebuchadnezzar, who was a figure of him that was to come, did against the earthly Jerusalem, which also was a figure of that which was to come. And just as it was 606 years before Christ that the Lord gave Jehoiakim king of Judah into the king of Babylon's hand, with part of the vessels of the house of God, which he carried into the land of Shinar, to the house of his god, and he brought the vessels into the treasure-house of his god; so God gave the king of Israel into the hands of the king of spiritual Babylon 606 years after Christ; and the pope of Rome did then what Nebuchadnezzar did with the house of God, and with his vessels, 606 years before Christ. But "God disappointeth the desires of the crafty, so that their hands cannot perform their enterprize." (Job v. 12.) "The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect. The counsel of the Lord standeth for ever, the thoughts of his heart to all generations. Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance." (Psalm xxxiii. 10—12.) The occasion of the introduction of christianity into Kent, then one of the kingdoms of the English heptarchy, was the marriage of Bertha, the only daughter of Caribert king of Paris, to Ethelbert,

afterwards king of Kent; before their union he was obliged to stipulate that the princess should enjoy the free exercise of her religion. But the actual instrument in the providence of God was no other than the very man whom Satan made use of to destroy the life of God's church. For the declaration of the pope of Rome, as universal bishop or lord of the christian church, was making his will the will of all men in matters of religion. The king of the first Babylon exercised a civil power which was absolute and despotic; the king of spiritual Babylon then revived that power in a spiritual form, and this was done by the wicked one in accommodation to the altered circumstances of society, resulting from the preaching of the gospel. In the 27th year of the christian era, our Lord began his public ministry, to teach and to preach that the kingdom of God was come. It was 536 years before Christ that the ancient Israel, the figure of the coming Israel, was delivered from their captivity, when Ezra and others returned to Jerusalem, and commenced to rebuild the temple of God. The christian era is itself dated from the time when God called His Son, the child Jesus, out of Egypt, and marks the period of His return to the holy land. "Some rays of light had penetrated the southernmost counties of Scotland at an early period. Ninia or Ninian was bishop of Whitern, on the borders of Scotland, in the year 400; and his successors sometimes extended their labours as far north as Glasgow. Indeed Kentigern is said to have actually removed his chair from Whitern to Glasgow before the arrival of Columba, and to have invited this Irish missionary to visit him there. It was in the year 563, (that is 536 years after Christ, accompanied by His twelve disciples, began to preach and to teach in Judea,

thus corresponding with the liberation of the ancient Israel,) that Columba, with twelve other monks, removed from the north of Ireland to Iona, Hii, I, or I-colm-kill, an islet on the outer shore of Mull, one of the larger of the Hebrides, or western isles. The Scottish king of Argyle, Brude or Bride, favoured his enterprise; and Aidan, a successor of Brude, paid him the highest reverence. Columba had the sole jurisdiction of this little island, which became covered with cloisters and churches, and was the residence of a numerous and learned body of monks. For several centuries, Iona was the centre of the Scottish church, and the place where most of her clergy were educated. There also the Scottish kings for many generations were interred. Columba died in the year 597."—(*Mosh. Church History*, vol. ii. p. 6.)

The year of the death of Columba in Scotland was the year of the arrival in Kent of Augustine from Rome, on his mission to England. Between the time of the preaching of the apostles and the occurrences referred to, the gospel had defeated the wicked one. Until the year 303, Satan wielded the civil sword of persecution most mercilessly against the christian church. During the same period errors began to manifest their fruits. Satan soon discovered that the preaching of the word would be his destruction, and he also experienced the hopelessness of extinguishing the light of life by destruction of human life. The preaching of the gospel, even where it did not actually convert, had a beneficial influence upon the minds of those to whom it was preached; so that the forlorn hope of the wicked one was to plant his own tares in the church among the wheat, as he had done in the world, and through their

contentions and strifes, by the introduction of heresies, the churches of the Redeemer fell from their first love. Christ then made use of Satan's own weapon, and the frequent persecutions to which the christians were exposed were made beneficial in cleansing the church and purifying it, taking away those who said they were Jews but were not. The middle watch at length came, and in the beginning of the watch the times of persecution ceased. Ere this event took place, Satan had so corrupted the church as to make it his own seat. He taught Constantine the doctrine of Balaam, who cast a stumbling-block before the children of Israel, causing them to eat things sacrificed unto idols, and to commit fornication. So also did the church then hold the doctrine of the Nicolaitanes. Whatever Constantine was himself, or whatever his motives may have been, it is not for any man to judge; but his conduct as a civil ruler was not according to the spirit of christianity. He did what Nebuchadnezzar and Darius did in their days. He would not tolerate any religion but the christian, and before the end of his life issued edicts for pulling down the pagan temples, and abrogating the pagan worship. Nevertheless, the head of the beast was wounded to death by the sword of the Spirit, the word of God; and upon this point God has made the very stones to praise Him; a man whose whole writings evince a hostility to the christian religion, has done more service to it in this matter than could have been done by its best friend; for while speaking concerning it, not in terms of commendation, he attests its divine origin; what he has written is none other than the record of the fulfilment of Scripture prophecy; and because Edward Gibbon was the opponent of the chris-

tian faith, what follows is in its own place an invaluable testimony. "As the happiness of a future life is the great object of religion, we may hear without surprise or scandal that the introduction, or at least the abuse, of christianity had some influence on the decline and fall of the Roman empire. The clergy successfully preached the doctrines of patience and pusilanimity; the active virtues of society were discouraged, and the last remains of military spirit were buried in the cloister; a large portion of public and private wealth was consecrated to the specious demands of charity and devotion; and the soldier's pay was lavished on the useless multitudes of both sexes, who could only plead the merits of abstinence and chastity. Faith, zeal, curiosity, and the more earthly passions of malice and ambition, kindled the flame of theological discord; the church, and even the state, were distracted by religious factions, whose conflicts were sometimes bloody, and always implacable; the attention of the emperors was diverted from camps to synods; the Roman world was oppressed by a new species of tyranny; and the persecuted sects became the secret enemies of their country. Yet party spirit, however pernicious or absurd, is a principle of union as well as dissension. The bishops, from eighteen hundred pulpits, inculcated the duty of passive obedience to a lawful and orthodox sovereign; their frequent assemblies, and perpetual correspondence, maintained the communion of distant churches; and the benevolent temper of the gospel was strengthened, though confined, by the spiritual alliance of the catholics. The sacred indolence of the monks was devoutly embraced by a servile and effeminate age, but if superstition had not afforded a decent retreat, the same vices would have tempted the

unworthy Romans to desert, from baser motives, the standard of the republic. Religious precepts are easily obeyed, which indulge and sanctify the natural inclinations of their votaries; but the pure and genuine influence of christianity may be traced to its beneficial though imperfect effects on the barbarian proselytes of the north. If the decline of the Roman empire was hastened by the conversion of Constantine, his victorious religion broke the violence of the fall, and mollified the ferocious temper of the conquerors."—(*Gibbon's Rome*, vol. ii. page 482.)

This deadly wound inflicted by christianity upon the Roman heathen power must be healed, and the great enemy then set about preparing the last form of his delusions. While the Roman pagan power existed, it hindered the rise of that spirit within the christian church which would tolerate such a usurpation as the man of sin. The mystery of iniquity at work from the beginning of time, was already at work in its new form to suit the altered circumstances introduced by christianity even in the days of the apostle Paul. Still, while Satan was alone working, and while his self-will and the self-will of his dupes were producing the immediate effects, God was over all blessed for ever; for until the appointed time the man did not appear; but in the very year fixed by God, unknown to any other, that Wicked was revealed, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. Then was the deadly wound healed, and all the world began to wonder after the beast. Then came that falling away first, afterwards

that man of sin was revealed, the son of perdition, who opposeth and exalteth himself above all that is called God or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Then did that woman Jezebel, which calleth herself a prophetess, teach and seduce God's servants to commit fornication, and to eat things sacrificed unto idols. This is that device which kills the life or the will of man. It is twofold in its effect. There is the sin of them who exalt themselves above all that is called God, and who demand from their fellow-men the subjection of their spirits to what they are pleased to call the authority of the church, but which is in reality the destruction of the will of the large number to please the self-will of the few. And there is the sin of those who submit to this. Of all bondage, of all slavery, of all tyranny, to which a man subjects himself, the submission of his spirit to another man is the most degrading and the most dishonouring. He sins against his God; for his spirit is God's throne. He sins against himself; for spiritual fornication is much more destructive of his body itself, and of his temporal comforts, than the fornication which is a figure of it. He sins against society; the tyranny of a despotic king in matters of earth a christian may, yea, he must cheerfully endure, if need be; the tyranny which the slave in captivity must submit to, his flesh being bought for money, may be borne, yea, he must learn obedience thereto, if he be a christian; and his liberty must only be regained, so far as he is concerned, by means in strict conformity with the religion he professes; but the man who subjects his will, his spirit, his faith, to another man, no matter what or who he is; yea, the man who will not judge for

himself, even when God speaks, such a man ceases to be a man; he becomes little removed in nature from the lower animal creation. He who will not take the trouble of inquiring, and meditating, and judging for himself in matters of religion, has no religion at all; and such an one's condemnation would be less severe if his lot were cast among barbarians. A christian, and yet not a free man—a christian, and yet not personally enlightened by patient investigation in the matters of our most holy faith—a christian, and yet without a sovereign will, recognising no master in regard to the things of the spirit—a christian, and yet not possessed of that principle of endless life rather than yield up which to any usurper, death itself would be welcomed—a christian, and yet a spiritual slave! Impossible! Christ has no concord with Belial; neither hath a believer any part with an unbeliever. So that the rise, and progress, and continuation of this abomination is as much the sin of the people who thus degrade themselves, as it is the sin of them who thus daringly and impiously exalt themselves. The one could have no existence without the other. And the falling away of the people, their not receiving the love of the truth that they might be saved, is the cause why God is said to have sent them strong delusion that they should believe a lie. We have already spoken of the introduction of the gospel into Scotland, one portion of the now united empire. The hand of God is not less visible in the time and the manner of its introduction from Rome into the southern portion of the empire. Here again the stones praise God; for another man by no means friendly to the christian religion records the incident which suggested to Gregory's mind the purpose of a

mission to England. "It happened that this prelate, at that time in a private station, had observed, in the market place of Rome, some Saxon youths exposed to sale, whom the Roman merchants, in their trading voyages to Britain, had bought of their mercenary parents. Struck with the beauty of their fair complexions and blooming countenances, Gregory asked to what country they belonged; and being told they were Angles, he replied that they ought more properly to be called angels; it were a pity that the prince of darkness should enjoy so fair a prey, and that so beautiful a frontispiece should cover a mind destitute of internal grace and righteousness. Inquiring further concerning the name of their province, he was informed that it was Deïri, a district of Northumberland. 'Deïri!' replied he, 'that is good, they are called to the mercy of God from his anger—(de ira.) But what is the name of the king of that province?' He was told it was Ælla or Alla. 'Alleluia,' cried he, 'we must endeavour that the praises of God be sung in that country.' Moved by these allusions which appeared to him so happy, he determined to undertake himself a mission into Britain; and having obtained the pope's approbation, he prepared for that perilous journey; but his popularity at home was so great, that the Romans, unwilling to expose him to such dangers, opposed his design, and he was obliged for the present to lay aside all further thoughts of executing that pious purpose." (*Hume's England*, vol. i. chap. 1, p. 28.)

God's time was not yet come, but assuredly Gregory was made the instrument of declaring God's gracious purpose to this highly favoured nation. The Old Testament Scriptures were sealed up and the vision closed

404 years before Christ, and they were committed to the Jews. The New Testament Scriptures were sealed up and the vision closed ninety-six years after Christ, and they were committed to the churches in Asia; there being a period of 500 years between the first and the last. The epistles of the Revelation being addressed to the seven churches in Asia, teaches that the Jews had ceased to be the custodiers of the word of God. But the Lord had further said unto the obstinate and rebellious Jews, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Mat. xxi. 43.) And in the opening epistle to the seven churches in Asia, He warns the church, saying, "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." (Rev. ii. 5.) The kingdom has been taken from the Jews, and the candlestick has been removed out of its place in regard to the churches of Asia. In the year 590, Gregory was raised to the pontifical chair, and in the year 596, being 500 years from the sealing of the vision, he persuaded Augustine, abbot of St. Andrew's at Rome, to undertake the conversion of the English nation. It would seem as if the enemy had some apprehensions, for Augustine, with a small retinue of monks, had scarcely reached France, before the courage of the whole party failed, and Augustine returned to Rome to obtain leave to abandon the enterprise. Gregory, however, would not give it up; he exhorted Augustine to proceed, assigned him more assistants, gave him letters of introduction to bishops and princes on the way, and dismissed him. Augustine now proceeded through France, crossed the channel, and landed with his forty monks on the isle of Thanet in

Kent. There king Ethelbert met him, learned his object, gave him access to the country, promised him protection and sustenance, but refused to embrace the new religion till after further examination. Would that all would follow the example of Ethelbert, in so far as regards receiving no religion, believing no doctrine, until they have examined for themselves. This is what the noble Bereans were commended for, and because they searched the Scriptures daily, whether those things were so which they heard, many of them received the gift of faith. Augustine and his retinue of monks marched to Canterbury, the capital, with a waving banner and a silver crucifix, chanting, "O Lord, we beseech thee, in thy great mercy, to remove thy fury and thy wrath from this city, and from thine house, for we have sinned: hallelujah." Thus, then, at the appointed time, the man of sin who was to come, ascended his usurped throne; and thus the human instrument of laying the foundation of the system of delusion which has for centuries covered the earth with gross darkness, was also made by God, unconsciously, at the same time, the human instrument of sending to found truly a corrupt system of christianity; but still, under the name of christianity, to lay the foundation of a church, in a city from which the primate of all England at present takes his designation, that is the archbishop of Canterbury; a church, though not yet what it will be, yet destined to come to maturity, yielding the fruits of the kingdom of God, precisely at the time when the other plant, the planting of the wicked one, has filled up to the brim the cup of its iniquity, and is ripe for destruction. In the Roman tree, the mystery of iniquity has been developed progressively, in all its cruelty and barbarity. In the

British tree, planted by the same human hand, but nourished and watched by Him whose care is over all His works, but specially over His church; in that tree has been developed gradually, the great mystery of godliness; and when Rome shall be consumed with the Spirit of the mouth of the Lord, and destroyed with the brightness of His coming, then shall Great Britain shine forth as the sun, a righteous nation, in the kingdom of their Father.

"And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said unto it, Arise, devour much flesh." (Dan. vii. 5.) The kingdom of the Medes and Persians, having subdued Babylon, is represented under the figure of a bear having three ribs in the mouth of it. This was the second kingdom which arose, but inferior to the kingdom of Babylon. The three united kingdoms of Persia, Media, and Babylon, are in this verse made the figure of another dominion, which was to arise in the earth. The beast like unto a bear raised itself up on one side; that is, it had fallen, but was raised up again in another form; it had been extinct as a power, but was revived after the lapse of time. The manner in which this was accomplished is described in a subsequent chapter of Daniel's prophecies. "Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward, so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great."

(Dan. viii. 3, 4.) This ram must have been once a lamb; its birthplace was the land of Judea; the first horn was the Jewish church—the first wife or bride of the Lamb, and therefore represented under the figure of a rib: the second horn, higher than the first, which came up last, was the christian church, which is far more glorious than the Jewish church, and is the second wife or bride of Christ, the first being dead, and is also a rib. Thus we have two ribs. The lamb has become a ram, and was pushing westward, and northward, and southward. This represents the bishop of Constantinople, who assumed the title of universal bishop; and his pushing westward, and northward, and southward, represents the directions in which the gospel had been effectually preached, beginning at Jerusalem; points out where the christian churches were established—north of Jerusalem, south of Jerusalem, and west of Jerusalem; and the ram pushing in these several directions, represents the bishop of Constantinople as claiming supremacy over all the churches of Christ. The effect of his designs, if accomplished, would have been, "that no beast might stand before him, neither that could deliver out of his hand." His object was to become supreme head of all the churches of Christ upon the earth; it is not said in the prediction that he was entirely successful, neither was he, for the western churches had the same claim put forth over them by the bishop of Rome, thus dividing the church into two separate and distinct sections. Nevertheless, "the ram did according to his will, and became great." It is recorded as the attribute of the Heavenly Majesty, that "He doeth according to His Will in the army of heaven, and the inhabitants of the earth." (Dan. iv. 35.) Therefore, when it is said of the ram that he did accord-

ing to his will, the interpretation is, that "He opposed and exalted himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God." (2 Thess. ii. 4.) Although he did not accomplish all he desired, he became great. When our Lord appeared unto John in the isle of Patmos, and desired him to write unto the seven churches in Asia, there were churches in Europe perhaps much more numerous than those in Asia. The design of our Lord was to mark out the churches in the two continents as distinct and separate from one another. The christian churches in Asia became a second rib, and the christian churches in Europe being another rib, complete the three ribs. During the first three centuries the christian church in Europe had not lost wholly its resemblance to the Lamb. After Constantine's time it gradually lost its heavenly character and spirit, until at length it became, in the person and power of the pope of Rome, the "he-goat who came from the west, on the face of the whole earth, and touched not the ground; having a notable horn between his eyes." (Dan. viii. 5.) When the Emperor Phocas declared the pope of Rome universal bishop, which means the vicar of Christ upon earth, then it was that the "he-goat came to the ram that had two horns, and ran unto him in the fury of his power, and came close unto the ram, and was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed very great." (Dan. viii. 6—8.) This is an exact representation of what has happened. The bishop

of Constantinople from thence declined, and has long since ceased to have any existence. The pope of Rome has waxed very great, and thus it was that the bear raised itself on one side, having three ribs in the mouth of it, between the teeth of it, to whom it was said, Arise, devour much flesh.

"After this I beheld, and lo, another like a leopard, which had upon the back of it four wings of a fowl: the beast had also four heads; and dominion was given to it." (Dan. vii. 6.) The Grecian kingdom, the third of the four great ones is here referred to—like a leopard having upon the back of it four wings of a fowl; indicating that unlike the Babylonish and Persian kingdoms, it was not to be at once and utterly overthrown, but divided into four heads or lesser kingdoms, was as it were with four wings to fly on, until it also was merged in the mystery of iniquity, which has so happened. Then was fulfilled what was spoken by the prophet Zechariah, when the Lord said, "I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people. And it was broken in that day: and so the poor of the flock that waited upon me knew that it was the word of the Lord." (Zech. xi. 10, 11.) It is the beauty of holiness in which the Lord delighteth: God's mountain is a mountain of holiness; and it is written, "Holiness becometh thine house, O Lord, for ever." (Psalm xcix. 5.) God cut His staff, Beauty, asunder, and it became two. Then was fulfilled that which is written by the same prophet, when he saith, "Then the angel that talked with me went forth, and said unto me, Lift up thine eyes, and see what is this that goeth forth. And I said, What is it? And he said, This is an ephah that

goeth forth. He said moreover, This is their resemblance through all the earth. And, behold, there was lifted up a talent of lead: (he that hindered was then taken out of the way that that Wicked might be revealed:) and this is a woman that sitteth in the midst of the ephah. And he said, This is Wickedness. And he cast it into the midst of the ephah: and he cast the weight of lead upon the mouth thereof." (Zech. v. 5, 8.) Instead of holiness Satan substitutes wickedness; the great mystery of godliness is supplanted by the mystery of iniquity. The church is corrupted and has become a putrifying body—an harlot; that woman Jezebel, who calleth herself a prophetess begins to teach and seduce Christ's servants, and to cause them to commit fornication, and to eat things sacrificed unto idols. When Satan ruined man he did not stop there. Not satisfied with corrupting and apparently destroying what God had created, he further set to work to imitate God so far as wickedness can be called in any sense an imitation of holiness. He and the other wicked spirits brought into being serpents like themselves; it is to the praise of God that their power was limited to one each, otherwise they would have filled the world in a very short space of time with incarnate devils. Be it further observed, that when God became incarnate, the devils also became incarnate. Step by step they have followed Jehovah, imitating Him in all He has done; and what devils would do, and would have done, if the weight of lead was not cast upon them, is manifested in the marvellous contrast between the meek and lowly Jesus of Nazareth, in whom dwelt all the fulness of the Godhead bodily, and "the man who met Him out of the tombs with an unclean spirit, who had his dwelling among the

tombs; and no man could bind him, no, not with chains: because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones." (Mark v. 2—5.) In the one, Jesus of Nazareth, we behold the great mystery of godliness, a Sovereign, yet the servant of all. In the other, the demoniac, we behold the mystery of iniquity, a subject, who ought to serve, but will nevertheless be a sovereign by disobedience, and as the necessary consequence, cannot rule or control himself, far less others. Let us lift up our voices and thank our God that the wrath of devils and wicked men is restrained, and that He causes what He permits to praise Him; for we know that although Satan has deformed the body as well as defiled the spirit of man, still all things work together for good to them who love God, who are the called according to His purpose. Satan must therefore, after having thoroughly corrupted the church from heaven, and made it his own seat, proceed to erect and establish one of his own, in the doing of which he copies, so far as he can, the work of God. In the year 612, Mahomet is raised up, who becomes the founder of a religion which has done for the descendants of Shem, what popery has done for the descendants of Japhet. The beginning of his career is thus described by Gibbon. "The first and most arduous conquests of Mahomet, were those of his wife, his servant, his pupil, and his friend; since he presented himself as a prophet to those who were most conversant with his infirmities as a man. Yet Cadijah believed the words,

and cherished the glory of her husband; the obsequious and affectionate Zeid was tempted by the prospect of freedom; the illustrious Ali, of Abu Taleb, embraced the sentiments of his cousin with the spirit of a youthful hero; and the wealth, the moderation, the veracity of Abubeker, confirmed the religion of the prophet whom he was destined to succeed. By his persuasion, ten of the most respectable citizens of Mecca were introduced to the private lessons of Islam; they yielded to the voice of reason and enthusiasm; they repeated the fundamental creed—'There is but one God, and Mahomet is the apostle of God;' and their faith, even in this life, was rewarded with riches and honours, with the command of armies, and the government of kingdoms. Three years were silently employed in the conversion of fourteen proselytes, the first-fruits of his mission; but in the fourth year he assumed the prophetic office, and resolving to impart to his family the light of divine truth, he prepared a banquet, a lamb, as it is said, and a bowl of milk, for the entertainment of forty guests of the race of Hashem. 'Friends and kinsmen,' said Mahomet to the assembly, 'I offer you, and I alone can offer the most precious of gifts, the treasures of this world and of the world to come. God has commanded me to call you to his service. Who among you will support my burden? Who among you will be my companion and vizier?' No answer was returned, till the silence of astonishment, and doubt, and contempt, was at length broken by the impatient courage of Ali, a youth in the fourteenth year of his age—'O prophet, I am the man: whosoever rises against thee, I will dash out his teeth, tear out his eyes, break his legs, rip up his belly. O prophet, I will be thy vizier over them.' Mahomet accepted his offer with

transport, and Abu Taleb was ironically exhorted to respect the superior dignity of his son. Conscious of his reason and of his weakness, he asserted the liberty of conscience, and disclaimed the use of religious violence; but he called the Arabs to repentance, and conjured them to remember the ancient idolaters of Ad and Thammud, whom the divine justice had swept away from the face of the earth. The people of Mecca were hardened in their unbelief by superstition and envy. The elders of the city, the uncles of the prophet, affected to despise the presumption of an orphan, the reformer of his country: the pious orations of Mahomet in the Caaba were answered by the clamours of Abu Taleb. 'Citizens and pilgrims, listen not to the tempter, hearken not to his impious novelties. Stand fast in the worship of Al Lata and Al Uzzah.' Abu Sophian, the chief of the branch of Omniyah, succeeded to the principality of the republic of Mecca. A zealous votary of the idols, a mortal foe of the line of Hashem, he convened an assembly of the Koreishites and their allies, to decide the fate of the apostle. His imprisonment might provoke the despair of his enthusiasm; and the exile of an eloquent and popular fanatic would diffuse the mischief through the provinces of Arabia. His death was resolved; and they agreed that a sword from each tribe should be buried in his heart, to divide the guilt of his blood, and baffle the vengeance of the Hashemites. An angel or a spy revealed their conspiracy, and flight was the only resource of Mahomet. At the dead of night, accompanied by his friend Abubeker, he silently escaped from his house: the assassins watched at the door: but they were deceived by the figure of Ali, who reposed on the bed, and was covered with the green vestment of the apostle.

The Koreish respected the piety of the heroic youth; but some verses of Ali, which are still extant, exhibit an interesting picture of his anxiety, his tenderness, and his religious confidence. Three days Mahomet and his companion were concealed in the cave of Thor, at the distance of a league from Mecca; and in the close of each evening, they received from the son and daughter of Abubeker, a secret supply of intelligence and food. The diligence of the Koreish explored every haunt in the neighbourhood of the city: they arrived at the entrance of the cavern; but the providential deceit of a spider's web and a pigeon's nest, is supposed to convince them that the place was solitary and inviolate. 'We are only two,' said the trembling Abubeker. 'There is a third,' replied the prophet; 'it is God himself.' No sooner was the pursuit abated, than the two fugitives issued from the rock, and mounted their camels; on the road to Medina they were overtaken by the companies of the Koreish; they redeemed themselves with prayers and promises from their hands. In this eventful moment, the lance of an Arab might have changed the history of the world. The flight of the prophet from Mecca to Medina has fixed the memorable era of the Hegira, which, at the end of twelve centuries, still discriminates the lunar years of the Mahomedan nations."—(*Gibbon's Rome*, vol. iii. pp. 417—419.)

So far the device of the wicked one is not a bad imitation of the divine procedure, in the incarnation and life of our Lord upon earth. Mahomet also gave a written testimony, the Koran, for the guidance of his followers. In Medina Mahomet found a resting place for himself and his delusion. "The prophet of Medina assumed in his new revelations a fiercer and more

sanguinary tone, which proves that his former moderation was the effect of weakness; the means of persuasion had been tried, the season of forbearance had elapsed, and he was now commanded to propagate his religion by the sword, to destroy the monuments of idolatry; and without regarding the sanctity of days and months, to pursue the unbelieving nations of the earth. From all sides the roving Arabs were allured to the standard of religion and plunder; the apostle sanctified the license of embracing the female captives as their wives or concubines, and the enjoyment of wealth and beauty was a feeble type of the joys of paradise prepared for the valiant martyrs of the faith. The sword (says Mahomet) is the key of heaven and hell; a drop of blood shed in the cause of God, a night spent in arms, is of more avail than two months of fasting and prayer; whosoever falls in battle his sins are forgiven; at the day of judgment his wounds shall be resplendent as vermilion, and odoriferous as musk; and the loss of his limbs shall be supplied by the wings of angels and cherubims." "After a siege of twenty days, the prophet sounded a retreat from Tayef, a fortress about sixty miles south-east from Mecca. He was followed by the deputies of Tayef, who dreaded the repetition of a siege. 'Grant us, (said they,) O apostle of God, a truce of three years, with the toleration of our ancient worship.' 'Not a month, not an hour.' 'Excuse us, at least, from the obligation of prayer.' 'Without prayer, religion is of no avail.' They submitted in silence; their temples were demolished, and the same sentence of destruction was executed on all the idols of Arabia. His lieutenants on the shore of the Red Sea, the ocean, and the Gulf of Persia, were saluted by the acclamations of a faithful people, and the

ambassadors who knelt before the throne of Medina were as numerous, (says the Arabian proverb,) as the dates that fall from the maturity of a palm tree. The nation submitted to the God and the sceptre of Mahomet: the opprobrious name of tribute was abolished, the spontaneous or reluctant oblations of alms and tithes were applied to the service of religion, and one hundred and fourteen thousand Moslems accompanied the last pilgrimage of the apostle." "In his private conduct, Mahomet indulged the appetites of a man, and abused the claims of a prophet. A special revelation dispensed him from the laws which he had imposed on his nation; the female sex, without reserve, was abandoned to his desires; and this singular prerogative excited the envy rather than the scandal, the veneration rather than the envy, of the devout Mussulmans."—(*Gibbon's Rome*, vol. iii. pp. 421, 422, 428, 433.)

Thus have we a brief sketch of the origin, principles, and founder of that religion which still keeps in bondage a large section of the human family; and here also is manifested the mystery of iniquity. So long as Mahomet was weak and powerless, his professions were generous and tolerant; so soon, however, as the weight of lead was removed, the true spirit of him and his system were disclosed. His was a self-will, and could not, and would not, and did not permit any but his own to exist. His doctrine was not, Believe and thou shalt be saved; but it was, Believe or thou must die on the instant. "Then (saith the Lord) I cut asunder mine other staff, even Bands, (that is brotherly love,) that I might break the brotherhood between Judah and Israel." (Zech. xi. 14.) Judah representing in this view the civil power, the earthly sovereignty; Israel representing the church,

subject to a heavenly sovereign; but the two, Judah and Israel, joined by God in love, as brother and sister, have been put asunder by Satan and man, and made to occupy a position of hostility to each other; when joined together, as they have been in the case of the Popish and Mahomedan religions, spiritual authority and civil power conjoined in one form of government, that constitutes the abomination that maketh desolate, spoken of by Daniel the prophet. The followers of Mahomet obtained possession of Jerusalem in the year 637, and also of Constantinople in the year 1453. "Then lifted up I mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; (for they had wings like the wings of a stork;) and they lifted up the ephah between the earth and the heaven. Then said I to the angel that talked with me, Whither do these bear the ephah? And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base." (Zech. v. 9—11.) Truth is one, but diversified in its manifestations. Falsehood is the same. The two women are the Romish and the Mahomedan delusions. They have wings, and the wind was in their wings; indicating that they both would be successful in propagating their errors, and bring mankind under subjection. They lifted up the ephah whose name is Wickedness; they are one in their origin, and one in their spirit; they are one great device of the wicked one, although manifested in two different ways. They lifted up the ephah between the earth and the heaven—the earth represents the civil power, and the heaven the spiritual authority—between the two women, and between the two powers, which are the four heads spoken of by Daniel, and the union of the civil power and spiritual

authority in each case, by each woman, they have raised up their superstructure of wickedness upon the earth. These also are elsewhere spoken of by Zechariah. "Then I lifted up mine eyes, and saw, and behold four horns. And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem." (Zech. i. 18, 19.) The four heads of Daniel vii. 6, the four notable horns of Daniel viii. 8, the two women and the earth and the heaven of Zechariah v. 9, and the four horns of Zechariah i. 18, are all the same. The three ribs in the mouth of the bear of Daniel vii. 5, and the two horns of the ram of Daniel viii. 3, with the one notable horn of the he-goat of Daniel viii. 5, are the same; and they were originally the Judah, (that is the Jewish church,) the Israel, (that is the christian churches in Asia,) and the Jerusalem, (that is the christian churches in Europe,) of Zechariah i. 19. Sarah and Hagar were figures of the christian and the Jewish churches. Leah and Rachel were figures of the Asiatic and European christian churches before their bondage; Zilpah and Bilhah were figures of their state of servitude under the Romish and Mahomedan yokes. This was the river, of which the river that went out of Eden to water the garden was a figure, "and from thence it was parted, and became into four heads." (Gen. ii. 16.) These are the same with the four heads of Daniel. "The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good: there is bdellium and the onyx-stone." (Gen. ii. 11, 12.) This is the same with the golden head of Nebuchadnezzar's image, seen by him in the vision; and the same with the first beast like a lion in Daniel's vision. Be it

observed, however, that the stream is polluted by the sorcerers at its very source. "And the name of the second is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth towards the east of Assyria. And the fourth river is Euphrates." (Gen. ii. 13, 14.) Thus we have in a figure in paradise the end declared from the beginning; the great river Euphrates being the last and fourth head, corresponding with the one out of which came the little horn of Daniel viii. 9. These are the streams of human life, all of which have been polluted by the unclean spirits.

"After this I saw in the night-visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things." (Dan. vii. 7, 8.) This is a more detailed representation of the form the western Antichrist would assume. It originated in the Roman heathen empire, which was dreadful, and terrible, and strong exceedingly; and had great iron teeth: and devoured, and brake in pieces, and stamped the residue with the feet of it. This is a faithful representation of the nature and character of the Roman power, as a civil empire. The three preceding powers have all been revived in the mystery of iniquity, which is Babylon the great. The Roman power also remains, it having but changed its form,

not its character. In its new aspect it had ten horns; "the ten horns are ten kings that shall arise." (Dan. vii. 24.) These are France, Spain, Portugal, Bavaria, Austria, Sardinia, Naples, Lombardy, Exarchate of Ravenna, and the Duchy of Rome. "And another shall arise after them, and he shall be diverse from the first, and he shall subdue three kings." (Dan. vii. 24.) The three kings plucked up by the roots to make way for the pope's establishment as a civil power—as an earthly sovereign—are, Lombardy, Ravenna, and Rome. The manner of the accomplishment of this prophecy is thus recorded in Mosheim's Church History; and it is worthy the character, the spirit, the conduct, and the final end of this monstrous delusion. "Pipin the deputy or mayor of the palace of Childeric, king of the Franks, who possessed already the whole royal power, wished to strip his master even of the kingly name and honour. The Frankish nobles, however, being assembled in council, A. D. 751, to deliberate on the subject, demanded that first of all the pontiff should be consulted, whether it would be lawful to do what Pipin desired. Pipin, therefore, despatched envoys to Zacharias, who then presided over the church at Rome, with this inquiry: whether a valiant and warlike nation might not dethrone an indolent and incompetent king, and substitute in his place one more worthy, one too who had already done great services to the nation, without breaking the divine law? Zacharias at that time needed aid from Pipin and the Franks against the Greeks and the Lombards, who were troublesome to him; and he answered as his questioner desired. When this oracle was known in Gaul, no one raised his hand to prevent the unhappy Childeric from being divested of his royal dignity, or

Pipin from mounting the throne of his king and lord. Let the friends of the pontiff consider how they can justify this decision of the vicar of Jesus Christ, evidently repugnant as it is to the commands of our Saviour. It was, however, confirmed on a visit to Gaul, A. D. 754, by the successor to Zacharias, Stephen II., who, moreover, after freeing Pipin, now established in power by a reign of three years, from the obligation of an oath which had bound him to his king, inaugurated or crowned him, with his wife and two sons.

"This obsequiousness of the Roman pontiffs to the Franks, was of great advantage to the church over which they presided. For great commotions and insurrections having arisen in that part of Italy, which was still subject to the Greeks, in consequence of the decrees of Leo the Isaurian and Constantine Copronymus against images, the Lombard kings so managed those commotions, by their counsel and arms, as gradually to get possession of the Grecian provinces in Italy, which were under the Exarch stationed at Ravenna. Aistulphus, the king of the Lombards, elated by this success, also set his mind upon Rome with its territory, and affected the empire of all Italy. The pressure of these circumstances induced the pontiff, Stephen II., to implore aid from his great patron, Pipin, king of the Franks. That prince accordingly, in the year 754, marched an army over the Alps, and induced Aistulphus to promise, by a solemn oath, to restore the Exarchate of Ravenna, Pentapolis, and all he had taken. In 755, however, the Lombard not only betrayed his plighted faith, but also laid siege to Rome. Pipin on this again passed with his forces into Italy, compelled him to observe his promise, and with unparalleled liberality, bestowed on St.

Peter and his church the Grecian provinces, now wrested from him, namely, the Exarchate and Pentapolis.

"After Pipin's death Desiderius, king of the Lombards, again boldly invaded the patrimony of St. Peter, that is, the territories given by the Franks to the Romish church. Hadrian I. who was then pontiff, had recourse to Charles, afterwards called the Great, the son of Pipin. Accordingly, he crossed the Alps with a powerful army, in the year 774, overturned the empire of the Lombards in Italy, which had stood more than two centuries, transported king Desiderius into Gaul, and proclaimed himself king of the Lombards. In this expedition, when Charles arrived at Rome, he not only confirmed the donations of his father to St. Peter, but went farther; for he delivered over to the pontiffs, to be possessed and governed by them, some cities and provinces of Italy, which were not included in the grant of Pipin. But what portions of Italy Charles thus annexed to the donations of his father, it is very difficult at this day to ascertain." (Vol. II. part ii. chap. ii. sections 9, 10, 11.) Thus was fulfilled that which was written by the prophet Daniel.

"Therefore the he-goat waxed very great: and, when he was strong, the great horn was broken; and for it came up four notable ones, towards the four winds of heaven." The he-goat represents, as already explained, the pope of Rome, who, when declared universal bishop, had no eastern rival except the bishop of Constantinople, who was in the end overthrown. The horn broken into four is also explained: the two women, who lifted up wickedness between the heaven and the earth, whose wings were filled with the wind; therefore the allusion to the four winds in the verse. "The ram which thou

sawest having two horns are the kings of Media and Persia." (Dan. viii. 20.) These are figurative of the kings of the east—Judah and Israel. "And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king." This is also figurative of the western Antichrist, and, as already explained, "that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power." (Dan. viii. 21, 22.) The pope's power put forth as universal bishop was only a spiritual power, therefore it is said, it was not in his power. "And out of one of them came forth a little horn, which waxed exceeding great, toward the south, toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered." (Dan. viii. 9—12.) The angel Gabriel gives the following interpretation:—"And in the latter time of their kingdom, when the transgressors are come to the full;" that is, when the eastern and western christian churches are wholly corrupted; then "a king of fierce countenance," this being Mahomet, in his character as a prophet, for he "shall understand dark sentences. And his power shall be mighty, but not by his own power." This signifies, that as a prophet he would not succeed, until he united the sword with his dark sentences. "And he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the

mighty and the holy people. And through his policy he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand." (Dan. viii. 23—25.) Be it observed, that this representation fits either Mahomet or the pope; in fact, they are both the same, only in different forms. They are both mighty as systems of religion, but not by their own power; if it were not for the civil sword being conjoined to give effect to their spiritual pretensions, neither of them would have had an existence at all; and so soon as the abomination that maketh desolate is destroyed; so soon as kings and civil magistrates leave religion alone, then neither the pope nor Mahomet will have any existence. They have both destroyed wonderfully, and practised, and prospered, and they have both destroyed the saints. They have prospered by craft. Their systems are both systems of gross delusion and imposture. They have both magnified themselves, and by peace destroyed many. The popish doctrine of celibacy, both demoralising and unnatural; Mahomet's doctrine of polygamy and licentiousness, have each of them a direct tendency to depopulate and destroy the human species. They are both a violation of the divine law, and will it be disputed that the wisdom of God is not of infinite more worth than the pretensions of a creature, though he be a pope? And what saith the Lord? "It is not good for man to be alone." Is the saying to be endured that the thousands and tens of thousands of Roman catholic priests and celibates do not possess the common feelings and the common sensations of a common humanity? That great day will reveal the

awful iniquities and the untold miseries which this doctrine of that woman Jezebel has wrought among men. The time is surely come when the perception of men's minds has risen above such great delusions. They who believe in the chastity of the Roman catholic priesthood, must believe either that they are not men, or that they possess an inherent power of working perpetual miracles in turning and controlling the common course of nature. Of all the snares into which a man may place himself, this far exceeds them all in peril. To those who in providence are so placed as to be exposed to the fiery trial when not of their own seeking, there is promise of help, and grace will be given; to such there can be no apology for sinning, for God never puts any of His creatures in any circumstances without giving them a corresponding strength to their day, if they trust in Him and ask Him. Such a case was the apostle Paul; he was to be an example of suffering, but he received extraordinary grace. It is very different with those who, according to the will of man, or their own will, place themselves in such circumstances, and, in violation of a known declaration of Jehovah, oppose themselves to their own nature; they cannot expect divine grace to help them, and without it every man should know that the boasted celibacy of the priesthood is a physical impossibility. Some men may have the gift of continency—the Scriptures say so, therefore it must be true. But it is to be feared the forced celibacy of a large class of men, not because they are of peculiar temperaments from other men, but simply because they happen to be priests, is not a source from which such a power of self-command and self-control will flow. Would that many of those under this insuf-

ferable yoke did cast it off themselves ere the time come when all hypocrisy shall be unmasked, and every one shall be rewarded, not according to his professions, but according to his works. It will be found that one fruitful source of peril in these last times, will be the gross immorality occasioned by this doctrine; men, not being husbands, neither parents in a lawful and godly manner, living in short without any of those influences that have a softening effect upon the hardest hearts, and restrain much wickedness and fury that would otherwise be manifested in the world; men living lives of celibacy with which it is natural to associate in many cases licentiousness; men of this character will be found, when unrestrained by God, prepared to act in such a way as will verify the apostle Paul's prediction of the kind of persons who would appear in the last days. "For men shall be lovers of their ownselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." (2 Tim. iii. 2—5. "By peace many are also destroyed;" that is, both pretend to have a message of peace to the world, and yet their whole history in propagating that message of peace is one of destruction. They both stand up against the Prince of princes, "sitting as God and being worshipped in his throne." They shall both be broken without hand. Their own delusions will in the end be the cause of their own destruction; and not by might nor by power, but by my Spirit, saith the Lord, shall the work be done. Still in this prediction the eastern or

Mahomedan delusion is pointed at particularly, because it is said "it waxed exceeding great toward the south, and toward the east, and toward the pleasant land"—chiefly in Asia.

"Behold, there shall stand up yet three kings in Persia: and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia." (Dan. xi. 2.) This is the same with the beast like unto a bear, having three ribs in the mouth of it, of Daniel vii. 5. The fourth is the same with the he-goat which waxed very great, of Daniel viii. 8.

"And a mighty king shall stand up, that shall rule with great dominion, and do according to his will." (Dan. xi. 3.) This is descriptive of the spiritual nature of the power which was to arise. He "shall do according to his will;" that is, "oppose and exalt himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God." (2 Thess. ii. 4.) As in the 8th chapter of Daniel is given a description of the eastern Antichrist, so in the 11th chapter now under consideration, is given an outline of the history of the western Antichrist, the little horn that had eyes, and whose look was more stout than his fellows.

"And when he shall stand up, his kingdom shall be broken, and shall be divided towards the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others besides those." (Dan. xi. 4.) The kingdom was broken; that is, "a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and broke them to pieces." (Dan.

ii. 34.) It was divided towards the four winds of heaven; that is, "then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer thrashing-floors; and the wind carried them away, that no place was found for them." (Dan. ii. 35.) It was not given to his posterity; that is, "the stone that smote the image became a great mountain, and filled the whole earth." (Dan. ii. 35.) "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. vii. 27.) It shall not be according to his dominion which he ruled; that is, according to his own will, for "I saw in the night-visions, and, behold, one like the Son of man, (one who had learned obedience by the things he suffered, one made perfect through suffering, whose will was the will of his Father, and not his own will—one who though first and greatest, would make himself last and least among his brethren—such an one) came with the clouds of heaven, (the saints upon earth,) and came to the Ancient of days, and they brought him near before him: (the man-child was caught up unto God and to His throne.) And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. vii. 13, 14.) The man-child was to rule all nations with a rod of iron: not by might, nor by power, but by my Spirit, saith the Lord of hosts. The rod out of the stem of Jesse was to smite the earth with the rod of his mouth, and with the breath of his lips was he to slay the

wicked. "He shall not cry, nor strive, neither shall his voice be heard in the streets. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." (Isa. xlii. 2—4.) Although he is "my servant," saith the Lord, "whom I uphold; mine elect, in whom my soul delighteth: I have put my Spirit upon him; he shall bring forth judgment to the Gentiles;" (Isa. xlii. 1;) still, by nature he is a child of wrath and disobedience even as others; darkened in his understanding, and ignorant of God, because of sin; blind and deaf when taken up by Jehovah and made meet for God's work: for thus saith the same Lord, to encourage all men, "Hear, ye deaf; and look, ye blind, that ye may see. Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not." (Isa xlii. 18—20.) Nevertheless, God saith, "I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts. Thus saith the Lord, The labour of Egypt, and merchandise of Ethiopia, and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee; they shall make supplication unto thee, saying, Surely God is in thee, and there is none else; there is no God." (Isa. xlv. 13, 14.) Thus shall the doomed kingdom, represented by Ethiopia, be destroyed; her children shall forsake her; she shall be plucked up.

"And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion." (Dan. xi. 5.) The king of the south represents the French nation—one of the ten horns of the beast, therefore called one of his princes. France was to be a strong nation; yea, even strong above the pope, and have dominion, and a great dominion; the prediction is exactly fulfilled, for France is one of the greatest powers upon earth.

"And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but he shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times." (Dan. xi. 6.) The fulfilment of this prophecy is accurately described by David Hume:—Gregory "ambitious to distinguish his pontificate by the conversion of the British Saxons, he pitched on Augustine, a Roman monk, and sent him with forty associates to preach the gospel in this island. These missionaries, terrified with the dangers which might attend their proposing a new doctrine to a fierce people, of whose language they were ignorant, stopped some time in France; and sent back Augustine to lay the hazards and difficulties before the pope, and crave his permission to desist from the undertaking. But Gregory exhorted them to persevere in their purpose, advised them to choose some interpreters from among the Franks, who still spoke the same language with the Saxons, and recommended them to the good offices of Queen Brunehaut, who had at this time usurped the

sovereign power in France. This princess, though stained with every vice of treachery and cruelty, either possessed or pretended great zeal for the cause; and Gregory acknowledged that to her friendly assistance was in a great measure owing the success of that undertaking." (*History of England*, vol. i. chap. i. page 29.) Thus was fulfilled what was written, "in the end of years they"—the notable little horn, the pope—and the king of the south, the French sovereign, shall join themselves together. "They shall join themselves together, for the king's daughter of the south shall come to the king of the north to make an agreement;" thus predicting, that before they join themselves together, other means will be used to unite what was then the germ of the French nation and the germ of the British nation, in order to make both princes of the mighty king, who was to do according to his will. "They shall join themselves, for," or because, "Ethelbert, in his father's life-time, had married Bertha, the only daughter of Caribert, king of Paris, one of the descendants of Clovis the conqueror of Gaul; but before he was admitted to this alliance he was obliged to stipulate that the princess should enjoy the free exercise of her religion: a concession not difficult to be obtained from the idolatrous Saxons. Bertha brought over a French bishop to the court of Canterbury, and being zealous for the propagation of her religion, she had been very assiduous in her devotional exercises, had supported the credit of her faith by an irreproachable conduct, and had employed every art of insinuation and address to reconcile her husband to her religious principles. Her popularity in the court, and her influence over Ethelbert, had so well paved the way for the reception of the christian doctrine, that Gregory, surnamed

the Great, then Roman pontiff, began to entertain hopes of effecting a project which he himself, before he mounted the papal throne, had once embraced, of converting the British Saxons." (*Ibid.* vol. i. chap. i. page 27.) Thus the king's daughter of the south came to the king of the north and made an agreement; and because she did so, the pope and the sovereign of France then joined themselves together. The account written by the same historian of the reception given to Augustine by Ethelbert is worthy of notice, as it is a faithful miniature of the large-hearted and liberal spirit of the British nation in the present day. "Your words and promises," replied Ethelbert, "are fair; but, because they are new and uncertain, I cannot entirely yield to them, and relinquish the principles which I and my ancestors have so long maintained. You are welcome, however, to remain here in peace; and as you have undertaken so long a journey solely, as it appears, for what you believe to be for our advantage, I will supply you with all necessaries and permit you to deliver your doctrine to my subjects." (*Ibid.* vol. i. chap. i. page 29.) Thus early in the history of Great Britain sprung up the first-fruits of that spirit of individual independence and liberty, yet universal toleration, which has now made her what she deserves to be, when compared with other nations—the glory of all the earth. What a contrast also with the exclusive and tyrannical spirit of those powers, under the dominion of the beast, even in this enlightened age, is the spirit of the semi-barbarous Ethelbert, king of Kent, nearly thirteen centuries ago! Would the pope of this day, with all his vaunted liberality—would he receive forty missionaries from England in the city of Rome, and just say and do unto

them as Ethelbert said and did to the missionaries of his predecessor in the year 597? It would be a happy thing for himself, and a blessed day for his unhappy people, if he would; and it would avert those threatened miseries, and that awful destruction, which must at the appointed time overtake all those who will continue to do according to their own will, for self-will shall destroy self-will. The same Ethelbert who displayed so excellent a spirit in the matter of religion, "also enacted, with the consent of the states of his kingdom, a body of laws —the first written laws promulgated by any of the northern conquerors; and his reign was in every respect glorious to himself and beneficial to his people." (*Ibid.* vol. i. chap. i. page 32.) How marvellous are the works of God! In paradise He declared the end from the beginning. In the primitive times of christianity He also declared the end from the beginning. But hear it and wonder; hear it and rejoice, ye sons and daughters of Britain! that same God has declared your end from your beginning, in the person of Ethelbert. He wrote with His own hand your end, and the manner of its attainment,—in matters of religion, the most perfect freedom to all, and favour to none—in matters of state, just and equitable laws, enacted with the consent of the states of the kingdom. It was at the beginning of the power of the man of sin that Ethelbert appeared and did these things; it is the time of his end, for the British nation has been doing exactly what Ethelbert did; and they commenced their glorious work by repealing the Test and Corporation Acts in the year 1828.

"But she shall not retain the power of the arm; neither shall he stand, nor his arm; but she shall be given up, and they that brought her, and he that begat

her, and he that strengthened her in these times." (Ver. 6.) Bertha's design was to be frustrated, and she was not to be the instrument of founding the popish power in England. She was not to retain the power of the arm; what she did would be overturned. Neither was any national union to result from her marriage with Ethelbert; her father's arm was not to stand either. She was, so to speak, to do nothing; her power to convert the English would not be sufficient; therefore, she would be given up. "They that brought her," Augustine and his monks, the fellows of the French bishop that accompanied her; they also should be given up. "He that begat her," the power of her father's nation should also be given up. "And he that strengthened her"—the pope of Rome was not at that time, and did not for many centuries gain any ascendancy over the British nation. The fulfilment of this prophecy is also recorded by Hume. "Ethelbert dying in 616 left the succession to his son Eadbald. This prince, seduced by a passion for his mother-in-law, deserted for some time the christian faith, which permitted not these incestuous marriages. His whole people immediately returned with him to idolatry. Laurentius, the successor of Augustine, found the christian worship wholly abandoned, and was prepared to return to France, in order to escape the mortification of preaching the gospel without fruit to the infidels. Mellitus and Justus, who had been consecrated bishops of London and Rochester, had already departed the kingdom." (*Ibid.* vol. i. p. 32.) God thus early indicated His merciful purpose of making the British nation a peculiar treasure to Himself: by permitting the spoiling of the work of Bertha, and Augustine, and the pope, there was a fulfilment of what

was written by the prophet; and from thence the re-establishment of christianity, although accomplished by the pope's instrument, was a new thing—separate and distinct from the former, and accomplished by means very different. The exact year of Eadbald's return to christianity is not recorded by Hume. He had deserted the christian faith for some time, more than a year, judging by the events recorded, but not more than two years; so that the time of his return to christianity may be fixed, with considerable accuracy, in the year 618; and from thence opens a new era in British history; from thence begins its own history, as the Jacob, the called of the Lord.

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon (the wicked one) gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast." (Rev. xiii. 1—3.) This is the same with the vision of Daniel, recorded in the 7th chapter of his prophecy; for the beasts he saw were, the first like a lion; the second like a bear; and the third like a leopard; the fourth was dreadful and terrible, strong exceedingly, and it had ten horns. The preaching of the gospel was the sword which wounded one of the heads of the beast, the Roman empire. The pope then spake as a lion demanding universal homage. He acted like a bear, for he trampled upon and put down all who opposed him.

He then appeared in the spirit, and with the cruelty that is represented under the figure of a leopard, he destroyed in order to maintain and preserve his power, and seat, and great authority given him by the wicked one. His "seven heads are seven mountains, on which the woman (one of the two that lifted up the ephah, which is called Wickedness,) sitteth; and here is the mind which hath wisdom." (Rev. xvii. 9.) The seven heads are—the kingdoms of Babylon, Persia, Greece, and Rome, four; and the church of the Jews, the church of Asia, and the church of Europe, three; in all, seven mountains; upon the ruins of the former, and the corruptions of the latter, that woman Jezebel, which calleth herself a prophetess, sitteth; "with whom the kings of the earth have committed fornication; and the inhabitants of the earth have been made drunk with the wine of her fornication." (Rev. xvii. 2.)

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." (Rev. xiii. 11.) This is another prediction of the same events in England, which are also foretold in Daniel xi. 6. The beast coming up out of the earth, is the dawning of the British power as it was to be in the time of Ethelbert; the figurative earth representing the island of Great Britain. It had two horns like a lamb: the heavenly origin, the Divine image of its ultimate glory, was then faintly visible; to be like a lamb, is to be like Christ. A nation having two horns like a lamb is a nation according to the mind of Christ, both in its civil and religious polity; the one horn being a figure of the church, and the other horn a figure of the state. These were both exhibited as the horns of a lamb in the time of Ethelbert; but his son Eadbald

began to speak as a dragon, to manifest the nature and spirit of a serpent; thus teaching that there was nothing in the nature of the man, nor in the character of the nation, originally, that could have merited the high distinction which God has given them, by making them His own peculiar people. Therefore it is written, "Hearken unto me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." (Isa. li. 1.) The resemblance of this second beast unto the first is in many respects most remarkable; it also sits upon seven mountains, and has seven heads, and these are the seven kingdoms of the English heptarchy: Kent, Northumberland, East Anglia, Mercia, Essex, Sussex, and Wessex. These seven were united into one kingdom under Egbert in the year 827. There then remained other three kingdoms, Scotland, Ireland, and Wales, making in all ten horns; and these three last being as ribs, afterwards to be united to England, which from the year 827 sat upon seven mountains.

"And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast

should be killed." (Rev. xiii. 12—15.) This is a prediction of the history of Britain, from the time of Ethelbert, and is a most faithful representation of all that has happened. The mode in which Augustine acted is thus described by Hume:—"He attracted their attention by the austerity of his manners, by the severe penances to which he subjected himself, by the abstinence and self-denial which he practised; and having excited their wonder by a course of life which appeared so contrary to nature, he procured more easily their belief of miracles, which it was pretended he wrought for their conversion." (Vol. i. chap. i. p. 29.) The manner in which Laurentius, the successor of Augustine, accomplished the return of Eadbald to christianity, and with him his people, is similar in its character. "He appeared before that prince, and throwing off his vestments, showed his body all torn with bruises and stripes which he had received. Eadbald, wondering that any man should have dared to treat in that manner a person of his rank, was told by Laurentius that he had received this chastisement from St. Peter, the prince of the apostles, who had appeared to him in a vision, and, severely reproving him for his intention to desert his charge, had inflicted on him these visible marks of his displeasure. Whether Eadbald was struck with the miracle, or influenced by some other motive, he divorced himself from his mother-in-law, and returned to the profession of christianity. His whole people returned with him." (*Ibid.* vol. i. chap. i. p. 32.) It was a false prophet who, by working miracles, lying wonders, in both cases, that deceived them who dwelt upon the earth; and although Ethelbert employed no force to bring over his people to the new doctrine, the fact of his people returning to idolatry after his death,

and in so short a time again returning with their king to a profession of christianity, very much resembles the conduct of the subjects of Nebuchadnezzar and Darius, who first, at the bidding of their king, worshipped an idol—the one a golden image, the other a man—and who immediately afterwards, at the bidding of their monarch, became the professed worshippers of the true God. In their case, actual miracles produced the outward change: in the case of Eadbald and his people, the false prophet deceived them by lying wonders. So that, at the time of Eadbald, and in his conduct, and the conduct of his people, there is witnessed the beginnings of that polluted stream, which, although for a long time independent of Rome, had all its unseemly and noxious qualities—a river which in its course has done much mischief, but which a gracious God has been gradually purifying, until now the time is come when what was prefigured in the conduct of Ethelbert will be fully realised by the present generation. At the time Egbert founded the one monarchy in the year 827, the state of religion is thus described by Hume:—"As they (the Saxons) received that (the christian) doctrine through the corrupted channels of Rome, it carried along with it a great mixture of credulity and superstition, equally destructive to the understanding and the morals; the reverence towards saints and reliques seems to have almost supplanted the adoration of the Supreme Being; monastic observances were esteemed more meritorious than the active virtues; the knowledge of natural causes was neglected, from the universal belief of miraculous interpositions and judgments; bounty to the church atoned for every violence against society; and the remorses for cruelty, murder, treachery, assassination, and the more robust vices were appeased, not by amend-

ment of life, but by penances, servility to the monks, and an abject and illiberal devotion. The reverence for the clergy had been carried to such a height, that wherever a person appeared in a sacerdotal habit, though on the highway, the people flocked around him, and showing him all marks of profound respect, received every word as the most sacred oracle." (*Ibid.* vol. i. chap. i. p. 51.) Thus was England deceived by the false prophet and his lying wonders; and thus Satan accomplished the pollution and corruption of doctrine and practice in England, as he had done throughout all the world. Still "the Britons had never acknowledged any subordination to the Roman pontiff; had conducted all their ecclesiastical government by their domestic synods and councils." (*Ibid.* vol. i. chap. i. p. 52.) So that it was "another beast, exercising all the power of the first beast before him; and causing the earth, and them that dwell therein, to worship the first beast whose deadly wound was healed." (Rev. xiii. 12.) Hume's narrative is the exact counterpart of the Apocalyptic vision, and records the literal fulfilment of the Scripture prophecy.

Satan completed his work in the year 827; he was then laid hold of and bound a thousand years; that is, he was placed under restraint. He "was cast into the bottomless pit, and shut up, and a seal set upon him, that he should deceive the nations no more, till the thousand years should be fulfilled." (Rev. xx. 3.) That is, having corrupted every thing which God had done; having even placed under his yoke the new Israel whom God had chosen; having scattered Judah, Israel, and Jerusalem by his power and devices; and having sown abundantly the seeds of wickedness, God cast the weight of lead

upon him, so that his power of mischief was limited to his working out to their legitimate consequences the lies and delusions he had taught mankind, but he was not to be permitted to devise any new power of mischief, till the end of the thousand years. These commenced in 827, and consequently terminated in 1827. Gabriel says to Daniel, "when I am gone forth, lo, the prince of Grecia shall come." (Dan. x. 21.) That is, when the time of the beginning of the fulfilment of all prophecy shall have come, the kingdom of Greece would be revived, and so it has; for in the year 1827, the completion of the thousand years, the battle of Navarino was fought, which resulted in the revival of the kingdom of Greece, under king Otho, a Bavarian prince. England, France, and Russia, the three great powers of Europe—yea, of the old world, Europe, Asia, and Africa—were jointly parties to this transaction, and they all three have most important but very different parts to act in what remains, ere the consummation of all things. After that, the prince of the kingdom of Persia, which is the wicked one—for Persia is the figure, and the leading figure in Daniel's vision of spiritual Babylon; it being the beast like a bear, with three ribs in the mouth of it, between the teeth of it; he withstood Gabriel one-and-twenty days, which are one-and-twenty years, until the memorable year of 1848, when the political and social earthquake convulsed Europe. "But, lo, Michael, one of the chief princes, came to help me." In the year 1848, the man-child being of full age, that is thirty years, was caught up unto God and to His throne; and "after two days will He (God) revive us: in the third day He will raise us up, and we shall live in His sight." (Hosea vi. 2.) Each day is a year,

so that the time of the fulfilment of this promise is come, and Michael, who has stood up, shall appear.

The political condition of Britain from 827 until 1827, was one of progressive improvement. Although Satan was strong in power, and had his seat in England as elsewhere, nevertheless the overruling purpose of God, although then unknown, could not be frustrated. In 827 her own kingdom was founded, and at the end of a thousand years she was confessedly the greatest of the great powers on the earth; and was an arbiter between others, and taking part in reviving another kingdom. The middle watch of this period is marked out by a very important event, which, among others hereafter to be enumerated, throws light upon her history, and reveals the true secret of her greatness, so far as human means are concerned. The act of the English parliament by which king Edward II. was deposed, may have been a very improper and unjustifiable act in itself; be that the case or not, it discloses the existence of a great principle thus early manifested in the English constitution: it is an acknowledgment that all power belongs to, and is vested in the people; and that the sovereign—while great, and all the greater if sovereign by the good-will of the people, as well as by hereditary descent—is still but the servant of the community, whose conduct is subject to the review of those whose power it is he exercises, and to whom he is accountable. In the year 1327, exactly the centre year, king Edward II. " was accused to parliament of incapacity for government, of wasting his time in idle amusements, of neglecting public business, of being swayed by evil counsellors, of having lost by his misconduct the kingdom of Scotland and part of Guienne; and to swell the charge, even the death of

some barons, and the imprisonment of some prelates convicted of treason, were laid to his account. It was in vain, amidst the violence of arms and tumult of the people, to appeal either to law or reason; the deposition of the king, without any opposition, was voted by parliament." (*Hume's History of England*, vol. ii. chap. xiv. page 361.) Happily in these times matters are so well arranged—a responsible ministry, chosen jointly by the sovereign and the people, govern the country, so that a recurrence of such scenes is now impossible among us. They who are wise will acknowledge the good hand of God in that wondrous way by which He has led the nation hitherto—restraining the wrath of man, and causing the remainder of wrath to praise Him. Still we are not perfect, we have much to learn, and much to do; let all be diligent, fervent in spirit, serving the Lord, for He is our own God.

"And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein." (Rev. xi. 1.) The man-child caught up unto God and to His throne was to rule all nations with a rod of iron. This is not descriptive of the authority of force and power, but a figure of the authority of truth and love. And the meaning evidently is, that God would so reveal Himself to a man, as to make what he declared the measure by which all things should be tried, and according to which all things should be framed. God spake with Moses face to face; that is, Moses did not see God, for He is invisible, and no man hath seen His shape at any time; still He spake to Moses, not by visions or in dreams, but plainly upon the mount showed him the patterns of the heavenly things according to which the

earthly were to be framed; so in like manner the man like unto Moses was caught up unto God and to His throne, and saw the heavenly things, and was told plainly the Divine purpose; and it is this knowledge which is the rod that will rule all nations, and to which God will make them willing to bow in the day of His own power. "He gave me a reed;" that is, a measure; and it being a spiritual measure, must apply to a man's mind. The man is a reed; for what is revealed in his mind by God, is made the measure. This is clearly foretold in many parts of Scripture. "Then said I, O Lord God, cease, I beseech thee: by whom shall Jacob arise? for he is small. The Lord repented for this: This also shall not be, saith the Lord God. Thus he showed me: and, behold, the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand. And the Lord said unto me, Amos, what seest thou? And I said, A plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel: I will not again pass by them any more." (Amos vii. 5—8.) "The Lord stood upon a wall made by a plumb-line." This is a figure of the exactness of the works of providence that are past, upon which the Lord stands. Jehovah appears in His glory, by showing the marvellous order, exactness, and harmony of all past events. The plumb-line in His hand indicates His making known exactly what men have now to do, and what He will yet accomplish Himself. This is the way in which, by the outpouring of the Spirit upon all flesh, Israel will be revived. "The Lord's voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it." (Micah vi. 9.) This is another prediction of the same thing, under a different figure. The Lord

will speak: a man will see His name; that is, His glory, His character, His purpose; the name being that by which a being is known: to see God's name, is to see Himself. Hear ye the rod; that is, the measure, the reed, like unto a rod; and also remember it is God, and only God, who hath done it. "Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off." (Nahum i. 15.) This is the same event under another figure, still descriptive of the kind of message to be delivered, and its design and effect. "And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it." (Hab. ii. 2.) This is descriptive of the distinctness and clearness of what will be revealed and declared. "In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of hosts." (Hag. ii. 23.) This occurred at the re-building of the temple at Jerusalem; and Zerubbabel was a figure of him who was to come; just as we have already seen the re-building of the temple was a figure of that which was to be done. "I lifted up mine eyes again, and looked, and behold a man with a measuring-line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof." (Zech. ii. 1, 2.) "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee; for they are men wondered at: for, behold, I will bring forth my servant The BRANCH. For behold the stone that I have laid before Joshua;

upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day." (Zech. iii. 8, 9.) Joshua was a figure of the man; and what is related in the preceding part of the chapter as to him being clothed with filthy garments, is intended to teach that the Branch would be like unto Moses, of a sinful nature, but cleansed; and the stone having seven eyes, indicates that the man would be full of the Holy Spirit—the Lord Himself having engraved the graving of the stone. "For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; for they are the eyes of the Lord, which run to and fro through the whole earth." (Zech. iv. 10.) "Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place; and he shall build the temple of the Lord: even he shall build the temple of the Lord." (Zech. vi. 12, 13.) "A book of remembrance was written before him for them that feared the Lord, and that thought upon his name." (Mal. iii. 16.) "In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south. And he brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate. And behold a wall on the outside of the house round about, and in the man's hand a measuring-reed of six cubits long, by the cubit and an hand-breadth: so he measured the breadth of the building, one reed; and the height, one reed. Then came he unto the gate which looketh

toward the east, and went up the stairs thereof, and measured the threshold of the gate, one reed broad, and the other threshold, one reed broad. And every little chamber was one reed long, and one reed broad; and the threshold of the gate, by the porch of the gate within, was one reed. He measured also the porch of the gate within, one reed." (Ezek. xl. 2, 3, 5—8.) The frequent repetition of the one measure, a reed, is remarkable, and shows the importance which is attached to the kind of measure, that being a reed. The true measurements will be afterwards explained. In the hour of our Lord's humiliation, "The soldiers stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews! And they spit upon him, and took the reed and smote him on the head." (Matt. xxvii. 28—30.) They little knew, when thus maltreating the Lord of glory, that they were the instruments of foretelling in a figure a great truth yet to be fulfilled; that by a reed, the very emblem of mock authority which they put into His right hand, the same Jesus would govern the whole earth. When they smote Him upon the head with the reed, they did in a figure as the instruments of Wickedness, spiritual Sodom and Egypt, what the same Lord of glory has now come to do upon the successors of their masters. He is now standing with a reed in His right hand, with which He will break into pieces the power of His enemies. But the bruised reed He will not break.

"And the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein." (Rev. xi. 1.) The temple of God in this pas-

sage is the same with the Spirit and the bride who say come, spoken of in Rev. xxii. 17. It is the household of faith—the visible church upon earth. The earthly things must be made after the pattern of the heavenly things. There are three persons in the Godhead, and each of these must be represented in the earthly things, for they are intended as an image of the invisible God. The temple of God is His dwelling place, and is also the bride, the Lamb's wife. Within the christian church the Father should be represented as it should be the parent of life to the world—the source from which the fountains of living water should flow out unto all men. The church should be a living church; the Spirit of life from heaven should abound in all its members, and thus it would be a faithful image of the living Father, who is Himself the fountain of all life. In all the Father's works there is perfect order and no confusion; and although their voice is not heard, yet their line is gone out through all the earth, and their words to the end of the world. So the true church of God, when it faithfully represents the Father of life, is noiseless; it cries not, neither is its voice heard in the street; it is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened; and this because the kingdom of God cometh not with observation but is within you. The Lord is not in the wind that rends the mountains and breaks in pieces the rocks. The Lord is not in the earthquake that upheaves the foundations of the earth, and convulses and unsettles all social and political relationships. The Lord is not in the fire that burns and consumes with uncontrollable fury. These are the works of the enemy, upon which God mercifully casts a weight of lead, restraining their vio-

lence, and controlling what is beyond the control of him and them who called them into existence; for Satan and the unclean spirits being unwilling, and therefore unable, to control themselves, have the same unwillingness, resulting in the same inability, to control their offspring and their works. But the Lord is in the still small voice of mercy and love, and proclaims good tidings of good unto all men; so the church on earth is the temple of God, when it is separate from all carnal influences, and is joined to the Lord, being one Spirit. The altar represents the faith of the church, founded upon the rock Christ Jesus, and represents the Son, the second person in the one Godhead. As the Son is the first-begotten of the Father, so faith is the first-begotten of the Divine life in the soul of a man or in the church. The second Adam is a quickening Spirit; the new creature is a quickened spirit; he who was dead before, now lives, and the first-begotten of that new life is faith —trust in God. In one sense, the Son is the only begotten of the Father; for He is the fulness and brightness of glory; He is God. In the same sense, faith is the only begotten of the Divine life in the soul or in the church; it is begotten of the Spirit, and is itself the fulness of the expression of the life of the soul. Just as the Son is the express image of the Father's person, so is faith the express image of its parent the Divine life in the soul. They who have seen the Son have seen the Father also; so a man's faith is the true measure of the life of God in his soul. The Father and the Son, the life and the faith, are one. The Father is in the Son and the Son is in the Father; so the life is in the faith and the faith is in the life. The Son liveth by the living Father, so the faith liveth by its living parent,

the life of God in the man. Therefore the apostle Paul says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live, I live by the faith of the Son of God, who loved me, and gave himself for me." (Gal. ii. 20.) Them that worship therein are the living members of the living church of God upon earth. They represent the Holy Spirit, the third person in the Godhead. He is called the free Spirit of God; for the Psalmist says, "Restore unto me the joy of thy salvation; and uphold me with thy free Spirit." (Psalm li. 12.) So are they whom He quickens; for "where the Spirit of the Lord is, there is liberty." (2 Cor. iii. 17.) "Now the Lord is that Spirit;" (2 Cor. iii. 17;) and therefore the Son saith, "If the Son shall make you free, ye shall be free indeed." (John viii. 36.) "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John i. 12, 13.) This last passage is most instructive, and shows most clearly and distinctly what constitutes a disciple of Christ, a worshipper in the temple of God. To as many as received Him, He gave power. This is just another mode of expressing the truth which Paul declares, when he says, "Faith cometh by hearing, and hearing by the word of God." Also what is written by the evangelist himself when he says, "He that receiveth his testimony, hath set to his seal, that God is true." (John iii. 33.) The preaching of the word by one man, and the hearing of it by another, is the instrument of conversion; therefore, it is written, "the Spirit and the bride say, Come. And let him that heareth say, Come." (Rev. xxii. 17.) The

power is given to them that receive Him to become the sons of God: even to them that believe on His name. Man's inability is here pointed out, but the cause of that inability is also taught. God gives the power to become His child, and who can dispute man's deadness by nature unto God, when this is said. The fact of believers being called the sons of God, clearly shows, not merely the relationship between God and believers, but also its cause. A father is a father to a son, because he has begotten him; and a son is a son to a father, because he is begotten of him and by him. So God is the Father of the spirits of believers, because He has begotten them; and believers are the sons of God, because they are begotten of God, and by God. When man was first created he was in the image of his Creator, and the peculiar resemblance of man to God was, that he had a free spirit. God created man, but man formed his own spirit or will; and the spirit being the power that regulates and controls all other faculties and energies in an intelligent being, its manifestation is the true index of the nature of the being in whom it works. Thus God is revealed to be a being of holiness and love, because His Spirit is the Spirit of holiness and love. Thus Satan is revealed to be a being of wickedness and malignity, because his spirit is the spirit of wickedness and enmity. This also is the distinction which separates those in the unseen world; the angels of God being spirits of holiness and love, the angels of the devil being spirits of wickedness and enmity. This is also the distinction which separates the sheep from among the goats among men. As many as are led by the Spirit of God, they are the sons of God; as many as are led captive by Satan at his will, in them worketh the spirit of disobedience: theirs

is a carnal mind, and the carnal mind is enmity against God, is not subject to the law of God, neither indeed can be. Through the offence of one man, many are dead; the children of the kingdom are by nature the children of wrath and disobedience, even as others. Nevertheless, the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. For as in Adam all die, so in Christ shall all be made alive. The cause of man's inability to become a son of God, is the spirit of disobedience which worketh in him. The power to become a son of God is given from above, but in this life it is only given to those who hear the word of God, and receive it. Man, although dead unto righteousness, is nevertheless an intelligent being, and in all matters concerning himself it is the will of God to deal with him as such. The sons of God are not born of blood; they do not receive their heavenly nature through their earthly parents. A husband and a wife may both be born from above themselves, still the issue of their blood—their children by ordinary generation—are corrupt, and possess the fallen nature and disobedient spirit of the first Adam. It is true, the apostle says, that the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, but it is obvious that the apostle does not mean sanctification unto salvation, for he immediately adds, "What knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?" that is, God may make use of the one as the instrument of conversion to the other; and there is no doubt, that the earnest

prayers and continued labours of a believing husband or wife, for the conversion and true sanctification of an unbelieving partner, will never fail in being successful in the accomplishment of what is earnestly and believingly prayed for. God is faithful, and He cannot deny Himself, and this is His promise—whatsoever ye ask, believing, ye shall receive. The sanctification spoken of by Paul, is a consecration of the individual; God's setting His mark upon the unbelieving husband or wife, for the sake of the believer. The tares and the wheat grow together. An unbelieving husband is the earthly support of a believing wife; an unbelieving wife is the earthly companion of a believing husband: so long as the spiritual state of the one is different from the spiritual state of the other, the unbeliever is sanctified by the believer; that is, because of the one in whom dwells His own Spirit, God separates the other from the power of the Destroyer, and from the immediate consequences of his own disobedient spirit, because they would be injurious to a believing partner. In this same sense all believers sanctify their fellow-men; they are the salt of the earth: for their sakes God casts a weight of lead upon the workers of iniquity; and herein is revealed the difference between the wicked in the present state, and the wicked in the world to come. In this life they are sanctified, they are restrained by God, because of the believers who dwell among them; days of trouble, which are always occasioned by the wickedness of men, are shortened for the elect's sake. If wicked men would but consider, their safety depends upon the godly dwelling among them. This earth would be the bottomless pit of wo and misery, if a gracious and benevolent Being was not overruling, because of His love to His own who

dwell upon it. When men persecute and seek to destroy the saints of God, it would be well if they kept in mind that they are destroying their own protectors. The household where a believing wife is, God sanctifies, blesses, protects, and preserves for her sake; and notwithstanding the continued unbelief of her partner, that will be a dwelling of great comfort, and comparative happiness. But if the unbelieving husband do not cherish even natural affection towards his wife; if, because of her piety, he persecute and ill-use her; if, as has not unfrequently happened, she wear out a suffering life, and terminate it in a martyr's death, because of long-continued, still patiently-endured ill treatment—then that man is left to himself, and to his father the devil; the only protector he had from ruin and misery in this life he has been instrumental in destroying; and from thence his existence never fails to be one of unmitigated disaster; for his is that peculiar offence, the troubling of a good person, for which the wrath of God is revealed from heaven. This may, after all, terminate in his own conversion, and they two may meet again, one in the Lord, in heaven. Still, such an one, if saved at all, must have, cannot escape, great suffering in the flesh. This is precisely the rule of God in His providential dealings. The godly and the pious scattered throughout the nations, avert many calamities, and occasion the Divine restraint of wickedness. This rule is in strict accordance with the Divine character, and it manifests, not only manifold wisdom in the arrangement, but great mercy and unmerited compassion towards the wicked. God could not, consistently with His character, tolerate the power of Satan and wicked angels for a single moment on its own account. He could not consistently cast a weight of

lead upon wicked men, and restrain their works, and nullify their effects, on their account. God is truly a God of mercy, but it is only in Christ. There is no other way in which the merciful character of God could ever have been known, but in the scheme of man's redemption. In Christ, there is no condemnation to them who walk not after the flesh, but after the Spirit. Out of Christ, there is no mercy with God; uncovenanted mercy is a delusion. God is just, and therefore in dealing with wicked men in this life, if they stood alone, His putting forth any power to make their condition more tolerable would be positive injustice. God cannot show any mercy to wicked men on their own account. Let it be observed, God is not, either in time or in eternity, in any way the author of their sufferings; if His justice prevents the outflowing of His mercy to rebellious spirits, His love and His tenderness equally prevent His adding to their miseries. The cup of wrath is their own. Every ingredient in it they have mixed for themselves. Their sufferings are self-inflicted. The worm that dieth not is their own creation. The fire that is not quenched is their own kindling. The pit, though bottomless, they have dug for themselves. The blackness and darkness is their own choice. They will not come to the light, because their deeds are evil. The angels left their own habitation; the wicked make their own bed in hell. Why then has Satan and the fallen angels been permitted to use so much power, and do so much apparent mischief since their fall? For two reasons: that God might be glorified, and all the children of men crowned with honour and glory. All that has happened, and that is yet to happen in this world, through their wicked instrumentality, is made

wholly subservient to God's eternal purpose in Christ; so that the mystery of providence is thus revealed, and we know that all things have wrought together for good. For His own sake, for the sake of His eternal purpose for the sake of bringing many sons unto glory, it behoved God to act in all matters as He has done. The cross of Christ is the centre of attraction, around which the moral universe of events revolve with precision and regularity. It is the sun in the spiritual firmament, which sheds a lustre bright and clear upon all Jehovah has done, and when the veil is removed, all men shall see the glory of the Lord.

The necessity of a new birth is taught under a variety of figures in Scripture, many of which have been already spoken of; there are still others. The redemption of the Israelites from Egypt, by the destruction of all the first-born of the Egyptians, as already mentioned, is a figure of this truth. Israel is redeemed through the destruction of the flesh; and Satan is the destroyer of the first nature of every man. The redemption of the first-born under the ceremonial law is a figure of the same truth, teaching that our nature born of blood must be redeemed, and is redeemed by the Lord, unto Himself, in the body of His own flesh. The Lord's supper is also a figure of this change, but includes in it the kind of nature substituted for it, and the manner of its substitution. As often as the people of God observe this simple but significant ordinance, they do show forth the Lord's death until He come. It is a lasting memorial, a commemoration of His death, but it is a sign of His people's life; for because He lives, they live also; because He was dead and is alive for evermore, so they were once dead, but are alive for evermore, in and with Christ. The Spirit,

by the power of which Christ was raised from the dead is the Spirit by which their mortal bodies are now quickened, and by which they shall also be raised up at the last day, and sit with Christ in heavenly places. The bread and wine are signs of the body and blood of Christ. In eating the bread there is a figure of the believer's incorporation into the body of Christ, which is bone and flesh, and which body is the whole redeemed family of men—the fulness of Him who filleth all in all. The drinking of the wine is a figure of Christ's blood shed for the remission of sin; but it is also a figure of every believer being baptized into the death of Christ —his blood, the nature born of blood, the nature received from his parents, being buried with Christ in death, he from thence united to Christ the true vine, must bring forth fruits, even the fruit of the vine, which is wine, that which is a figure of what "cheereth God and man," (Judges ix. 13,) even fruits unto holiness—a life of godliness.

Satan's last device may be said to have been fully developed when the blasphemous doctrine of transubstantiation was introduced by the church of Rome. That woman Jezebel teaches that her prophets can transmute the fruit of the earth into the living God. I must confess myself appalled with horror at the bare contemplation of this unparalleled delusion. I can scarcely trust myself to think, much less to write upon a matter which should not be so much as named. Of all the deceptions that ever have been practised upon mankind this is the most surprising. Their baptismal regeneration, their penances, their purgatory, their sale of indulgences, their exclusion of the people from the word of God, which alone maketh wise unto salvation, their Latin prayers,

their invocation of saints, their making use of images to assist their devotions, their trust in Mary, the supposed queen of heaven, their endless ceremonies, and many sacraments, are great delusions, destructive deceptions; but they are very much like what is to be found among other heathen, in their habitations of horrid cruelty; theirs is a more polished system of heathen idolatry, invented by the great deceiver in accommodation to the comparative refinement of those among whom their sorceries are practised. But the awful blasphemy which is declared by those who teach the doctrine of transubstantiation, has never been uttered elsewhere in the history of this world. I feel as if treading upon Jehovah's forbearance, when I venture to write upon it. What is the substance of their teaching? They are not satisfied in being permitted to choose their own way for themselves and act according to their own will,—they are not satisfied by becoming the keepers of the consciences of other men like themselves,—they are not satisfied with substituting their tradition, the teaching of man, for the word and commandment of God,—they are not satisfied with killing, destroying the will of every one, who professes to follow their teaching,—they were not satisfied with the power of earthly fire and a civil sword, when they wielded both with relentless fury against those who obeyed God, and formed their own will,—they are not satisfied with the abominations of the confessional, and the unhallowed power it gives to worms of the earth, who themselves know full well that what they do can confer no possible benefit upon their unhappy and deluded followers,—they are not satisfied with binding mankind in chains of bondage, while they are in this life, and following them into the world of spirits with

their great sorceries,—they are not satisfied with all this arrogance and presumption, yea, not even with sitting as God in His throne, dispensing pardon to whom they will, and anathematizing whosoever they please; neither does the assumption of the power of bestowing, through their laying on of hands and baptism with water, the Holy Spirit, conjoined as it is with the exclusion hopelessly and for ever from that gift, all whom they are not the instruments of communicating it unto; these do not satisfy them either: they have dared, in their dark and ignorant minds, to foster the delusion that they have communicated to them the power of changing bread, (for they have discontinued the cup,) not into the nature of a man, but into the nature of the God-man; teaching their followers to believe that they do this, and then giving to each of them a portion of that God-man which they have so made living, that they may eat and live also. This is truly the head-stone of the mystery of iniquity. It is the most awful evidence of the darkness, the gross darkness, which fills the minds of those who believe such a delusion, practised not upon their understanding or their imagination, but a delusion believed in opposition to the testimony of their senses. This is the key-stone of priestly power. This is the fortress of Satan's strength and their sorcery. God be thanked, it is a house built upon sand, and however securely it may have seemed to stand, it has run its course—its days are numbered—the handwriting may now be read upon the wall of providence: "God hath numbered thy kingdom and finished it. Thou art weighed in the balances, and found wanting. Thy kingdom is divided, and given to the Medes and Persians." (Dan. v. 26—28.) For the rain is descending, and the floods are coming, and

the wind is blowing, and beating upon your house, and great shall be its fall. "At the noise of the taking of Babylon, the earth is moved, and the cry is heard among the nations." (Jer. l. 46.)

This priestly power of the church of Rome has been prolific in other churches. The woman Jezebel has children, and the confusion which she hath wrought has confounded all others. The episcopal clergy have too much of the image of the beast in their assumption of priestly power and their talk of holy orders. These things ought not to be so; consider, and that immediately, what thy God saith to thee. Ye are all brethren, call no man master, salute no man by the way. All are priests unto God in Christ, and reign with him. Even the simple forms of presbyterianism are tinged with the pollution of that woman Jezebel. None but what ye call an ordained minister can baptize; none but an ordained minister can administer the sacrament of the supper; and none but an ordained minister can sit as moderator even of a session, where all are what are called laymen, except himself. This is the offspring of that woman Jezebel. Why cannot a member of the church, in the presence of the congregation, baptize children or adults? Why cannot a member of the church preside at the celebration of the Lord's supper? Why cannot any member of session be its moderator, and the minister an elder, who labours in the word and doctrine, be present as one only among many brethren? No reason can be assigned for these things, except that you attach an improper idea of sanctity and sacredness to the ministerial office. Ministers ought to imitate the example of the Lord Himself, who baptized none, and of the apostles who gave themselves continually to prayer, and to the

ministry of the word. Teaching, preaching, is the great work of the christian ministry. Think ye the apostle Paul's example was in vain? Does he not forewarn of the danger which has overtaken and overwhelmed the primitive church? the chief cause of which has been the substitution of the form for the power of godliness, the exalting of man into the throne of God. The apostle writes unto the Corinthians, who seem to have been set forth as an example for others to watch against the errors by which they were polluted and divided; "Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect." (1 Cor. i. 12—17.) In every section of the christian church the children of that woman Jezebel have a place; the corruptions of the church of Rome are not thoroughly destroyed in any one branch of the church of Christ; for even that church to whom it is said, "That which ye have already, hold till I come," it is also said, "I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication, and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her

into great tribulation, except they repent of their deeds. And I will kill her children with death: and all the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works." Let all the churches, and all the ministers, and all the members of all the churches, search and try themselves, and put away the unclean thing. God will Himself in these last days search the reins and the hearts of all men. Do ponder His own words of warning, all ye who are at fault in this matter. There is now no way of escape for you but by denuding yourselves voluntarily of every vestige of priestly power or clerical sacredness. It is not that you must come down yourselves, but it is that you bring up all the people, and make them stand on the same platform with you. It is large enough to hold you all. It was meant for all; and your giving to others the fulness of their own blood-bought privileges and heavenly joys, direct and immediate from the fountain head, will not, be assured, diminish your own, even in the least degree; rather their fulness, procured by your relinquishing your position of mediation between them and their God, will be your own greater abundance, for such a spirit as you would display by so doing would bring you to a nearer proximity to the mind of Him, to be like whom is to have joy unspeakable and full of glory. Hesitate or refuse compliance—then forget not Christ is the faithful and true witness. All who despise the warning, and repent not within the space He gives for repentance, shall be cast into great tribulation; and what they vainly would endeavour to retain, He will destroy. He is the searcher of the reins and hearts; and He will give unto every one according to his works. "He that hath an

ear let him hear what the Spirit saith unto the churches."

The sons of God are "born not of blood, nor of the will of the flesh." The will of the flesh is a man's own will—the carnal mind which is enmity against God, and is not subject to the law of God, neither indeed can be. Therefore it is written, flesh and blood cannot inherit the kingdom of God: a carnal mind, or a self-will, which is called flesh, and the nature a man receives from his father and mother, which is called blood, cannot inherit the kingdom of God. The bread in the sacrament of the Lord's supper is a sign of the new nature imparted by the second Adam, who is a quickening Spirit, and makes His people willing in the day of His power. Christ "is the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." (John vi. 51.) The wine in the same sacrament is another sign of the same new nature. Christ's blood was shed for many, for the remission of sin. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." (Heb. ii. 14.) "God sent forth his Son, made of a woman, made under the law." (Gal. iv. 4.) Christ partook of the fallen, the accursed nature of man, yet without sin; and He did so, "that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage;" (Heb. ii. 14, 15;) and "redeem them that were under the law, that we might receive the adoption of sons." (Gal. iv. 5.) Christ is the true vine, and the sons of God are the branches, joined to the Lord, and therefore one Spirit;

and of this the bread and wine in the sacrament of the Lord's supper is a sign. "Verily, verily, I say unto you, except a corn of wheat fall into the ground, and die, it abideth alone: but if it die, it bringeth forth much fruit. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die." (John xii. 24, 32, 33.) The death of the Son of God upon the cross destroyed the devil; and, consequently, in destroying him, destroyed the power of death, which is the power of the wicked one, for God is life, and giveth life to all. He is light, and in Him is no darkness at all. That death redeemed those who were under the curse; for He who knew no sin was made a curse for us: therefore Christ said when instituting the supper—"This is my blood of the new testament, which is shed for many for the remission of sins." (Mat. xxvi. 28.) That death delivered them who through fear of death were all their lifetime subject to bondage. These are the rest of the dead, who live not again until the thousand years are finished: those who are not quickened from dead works to serve the living God in this life; all from the time of Adam, until the restoration of all things, who have descended from Adam in accordance with God's original purpose, when He said, "Be fruitful, and multiply, and replenish the earth." (Gen. i. 28.) "For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men." (1 Tim. iv. 10.) "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all

men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." (1 Tim. ii. 1—6.) But He is "the Saviour specially of those that believe." (1 Tim. iv. 10.) He was made of a woman, and made under the law, that He might redeem them that were under the law: these are, as already stated, all the human family: but He also was made under the law, that we (believers in this life,) might receive the adoption of sons. "For as many as are led by the Spirit of God, are the sons of God. For ye have not received the spirit of bondage again to fear: but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may also be glorified together." (Rom. viii. 14—17.) Thus, then, many are called, justified, and glorified, according to the counsel and foreknowledge of God, who hath predestinated them to be conformed to the image of His Son, that He might be the first-born among many brethren. Few, however, are "chosen in Christ before the foundation of the world, that they should be holy, and without blame before him in love: that they should be to the praise of his glory:" their peculiar distinction being, that they should be those "who first trusted in Christ." (Eph. i. 4, 12.) It is therefore true, that "whosoever shall call upon the name of the Lord shall be saved." It is immediately added, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how

shall they hear without a preacher? and how shall they preach except they be sent? But they have not all obeyed the gospel: for Esaias saith, Lord, who hath believed our report?" (Rom. x. 13, 16.) "I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins." (Rom. xi. 25—27.) The Jews are, in their national character, a figure of the true Israel. "As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes." (Rom. xi. 28.) It behoved God to act thus in His providential dealings with the children of men. The whole scheme of redemption is one of manifold and incomprehensible wisdom and love. Whatever be the variety of circumstances in which the children of the kingdom have been placed in this world, as touching the election, they are beloved; for the gifts and calling of God are without repentance. God's purpose in the beginning shall all be accomplished at the end, for He hath said, "My counsel shall stand, and I will do all my pleasure." "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them. God brought them out of Egypt: he hath as it were the strength of an unicorn." (Num. xxiii.

19, 21, 22.) Balaam was a personification of the wicked one, and he attempted to do to the natural Israel what Satan has attempted to do unto the spiritual Israel. God frustrated Balaam's repeated attempts, and made all his divinations unavailing; and instead of cursing he was made the instrument of blessing: so is it with all the true descendants of Adam. Satan has vainly, although repeatedly, attempted to bring a curse upon them; and, marvellous wisdom! all he has done has been made an everlasting blessing. All the Israelites who rebelled against the Lord, after being delivered from the bondage of Egypt, perished in the wilderness. Joshua and Caleb alone, of all the multitude, entered the promised land. So with the spiritual Israel; they have journeyed in the wilderness of this world for nearly six thousand years, and their carcases have fallen a prey to death; and this was to be so until Benjamin, the youngest branch of the family, the offspring of the beloved Rachel, appeared upon earth; then Joseph, who in this respect was but a figure of Christ, would make himself known to his brethren, after having tested the sincerity of their faith, repentance, and love. Therefore it was that our Lord said, "I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom." (Matt. xxvi. 29.) The fruit of the vine is the fruit of Himself, sown in the world by His death. He has risen, the first-fruits; and in the same way, those who are His upon the earth alive in the last days shall be all raised from dead works to serve the living God in their Father's kingdom upon the earth, before their translation to glory, without tasting of death. Then Christ will drink of the fruit of the vine. Then He shall see a numerous seed upon the

earth, praising and glorifying God. Then the first-fruits of His death shall be witnessed upon earth; God dwelling with man, and man dwelling in God. For I will be their God, and they shall be my people, saith the Lord. Sanctified and believing men and women are the fruit of the true vine, which is Christ. Joseph's case being parallel to this, it is written, "And he (Joseph) lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. And Joseph made haste; for his bowels did yearn upon his brother; and he sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and went out, and refrained himself, and said, Set on bread. And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him." (Gen. xliii. 29—34.) Benjamin's birth was the occasion of his mother's death, and as her soul was in departing she called his name Benoni, that is, the son of my sorrow. So the spiritual tribe, the younger tenth of the spiritual Israel, shall begin to come into existence in a time of great sorrow, they shall be chosen in affliction. But his father called him Benjamin, that is, the son of the right hand, very dear. So the spiritual Benjamin, both Jews and Gentiles, are greatly beloved. They who received the gift of faith in these days are highly favoured; they are like John, beloved disciples, of whom Christ said, "If I will that he tarry till I come, what is that to thee?" (John xxi. 22.) As Joseph prepared a feast for his brethren when Benjamin was with them, so now Christ hath prepared a feast for those of whom Benjamin was a figure. Therefore, "he

saith unto me, Blessed are they which are called to the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." (Rev. xix. 9.) Then shall Christ drink of the fruit of the vine, new in His Father's kingdom. Then shall be fulfilled in this life, that of which the bread and wine in the Lord's supper are figures. Men shall be quickened by the Spirit of the Lord, and become partakers of the Divine nature; this will be the earthly triumph of the church of God, when Christ shall have put down all rule, and all authority, and power; after which the kingdom shall be given up to the Father, that God may be all in all. Then shall be fully realized that of which the bread and wine of the sacrament of the supper are most significant emblems. The Life of Christ shall be the life of every man, and the body of Christ, in which all His fulness shall dwell, shall be the vile bodies of His people, changed and fashioned like unto His own glorious body, of which their bodies are the component parts: then shall death be swallowed up in victory.

The sons of God "are not born of blood, nor of the will of the flesh, nor of the will of man." If flesh and blood cannot inherit the kingdom of God, as little can the will of another man be of any avail in assisting his fellow in this matter. I say assisting, because whenever a man is instrumental in the conversion of another man, it is not of his will or through him he is born. All one man can do for another is to tell him of Christ —preach the word. And while Paul planted, and Apollos watered, it was God who gave the increase. "So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." (1 Cor. iii. 7.) The vessels which are fullest, the

branches which are most fruitful, have no more than enough for themselves; they have nothing to spare, as is taught in the parable of the ten virgins:—"And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves." (Matt. xxv. 8, 9.) Every wise believer will act the part of the wise virgins, and send all who need salvation, and who are seeking it, to God in Christ. This is also taught in the parable of Jotham, recorded in the book of Judges. "The trees went forth on a time to anoint a king over them; and they said unto the olive-tree, Reign thou over us. But the olive-tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees? And the trees said to the fig-tree, Come thou, and reign over us. But the fig-tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou and reign over us. And the vine said unto them, Should I leave my wine, which cherisheth God and man, and go to be promoted over the trees?" (Judges ix. 8—13.) The trees are men. The olive-tree is the Mosaic dispensation; the fig-tree is the gospel dispensation; the vine is the latter-day glory of both, when Christ shall be transfigured, and Moses and Elias shall appear with Him in glory. In each of these dispensations the law of God, and the relation of man to God and man to man, in matters of religion, is one and the same. Under the law, in the times of the gospel and in the latter-days, every tree, every man, should be connected with the fountain of all life. The olive-tree

needs its own fatness; the fig-tree needs its own sweetness; and Christ Himself is the vine who gives life to all the branches, whose fruit cheereth God and man. His sovereignty is the sovereign will of God, which, while it is over all and in all, interferes with the freedom of none. This is the appointment of God. "Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow; and if not, let fire come out of the bramble, and devour the cedars of Lebanon." (Judges ix. 14, 15.) What the true church of God could not do, and therefore refused to do, that woman Jezebel, who is represented as a bramble, has undertaken to do, even to lord it over God's heritage; truly she has devoured the cedars of Lebanon with fire; she has worn out the saints of the Most High; she has professed herself to be the fig-tree, the gospel church; she is that fig-tree which our Saviour saw in the way, when "in the morning he returned into the city, and when he came to it, and found nothing thereon but leaves only, he said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away." (Matt. xxi. 18, 19.) So shall it be done in like manner to every one who makes another man king over Him in the matter of religion; he shall not see the kingdom of God on earth. So shall it be with all them who have consented to become kings over others in matters of religion; they shall be barren, having nothing but leaves. "I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds." (Rev. ii. 22.)

The sons of God "are born not of blood, nor of the

will of the flesh, nor of the will of man, but of God." Therefore is it said, "Let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. xxii. 17.) The electing purpose of God hinders the salvation of not one, but it secures the complete redemption of all. Therefore, Go ye into all the world, and preach the gospel to every creature. Freely ye have received, freely give. Ye that hear the word, it matters not by whom it is preached unto you, if ye are athirst, ye are welcome; come, oh, come, every poor sinner. The offer is to all; salvation is for all. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat without money and without price." (Isa. lv. 1.) The "gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Mat. xxiv. 14.) God has called and chosen His own unto eternal life; but He commands you to go and disciple all nations. God's election by grace, and your preaching the gospel to every creature, are joined together by Himself; and what God hath joined, let not man put asunder. "Whosoever will let him come;" that is, whosoever God makes willing. Whosoever is inclined may draw water freely out of the wells of salvation. The offer is free to all, and every man must be left to do according to his own will, concerning his own faith. Christianity is the religion of most perfect liberty; and if the Son make you free, ye shall be free indeed. Christianity deals with the spirits, the wills of men; therefore it is written, "God is a Spirit: and they that worship him must worship him in spirit and in truth." (John iv. 24.) These then are they that worship in the temple of God; and "the hour cometh, yea, now is, when the

true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." (John. iv. 23.)

The temple of God must be a threefold representation of the Godhead. There are the sheep and the lambs of the flock, and there are the ministering spirits. Each congregation should have its church for the parents, its school for the children, and its pastors and teachers for both. Christ said unto Peter, "Feed my lambs," "Feed my sheep;" and He said again, "Feed my sheep:" the last time He referred to the poor of the flock, who needed the bread of this life, as well as the bread from heaven. Therefore, when James, Cephas, and John, perceived the grace that was given unto Paul and Barnabas, they gave them the right hand of fellowship, that they should go unto the heathen; only they would that Paul and Barnabas should remember the poor; the same which Paul also was forward to do. It is a most significant silence which is observed throughout the New Testament concerning the support of pastors and teachers, and the relief of the poor of a christian congregation. In the epistles it is only mentioned, for the most part, incidentally: it seems as if God designed to rebuke that formality of godliness, all the cry of which is money; for it is undoubtedly the great purpose of our Lord thus to teach, that wherever the spirit of true religion is, the worshippers will seek first the kingdom of God and His righteousness, when all other things will be added. Those congregations of reputed ability, who need to be as it were driven to their duty to themselves in this matter, have much cause to take heed, lest their candlestick be removed out of its place. The Scripture saith not in vain, "Thou shalt not muzzle the ox that treadeth

out the corn. And, The labourer is worthy of his reward." (1 Tim. v. 18.) It is only in regard to the duty of caring for the things of other churches, and other saints not in connection with the individual congregation, that the duty of liberality is specially enjoined by the apostles. It cannot be imagined of a truly christian congregation, a household of faith, that they would fail to the full extent of their ability, yea, and beyond it, in making provision for the support of the temple of God; therefore the apostle says, "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." (1 Tim. v. 8.) Let this reproach be wiped away, and let each congregation, and each denomination of christians, "consider one another, and provoke unto love, and to good works: not forsaking the assembling of themselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." (Heb. x. 24, 25.)

The altar must have a threefold representation of the heavenly things. Christ is the first-born; but there are many brethren. Faith is the first-born; but there are many sister graces of the christian character, the fruits of which must be laid on the christian altar. Therefore it is written, "Giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath for-

gotten that he was purged from his old sins." (2 Peter i. 5—9.) In the present state of the world, the altar of the christian has a threefold field upon which to bestow its free-will offerings and labours of love. There is our heathen population, requiring a home mission effort of great magnitude. The time of the marriage supper of the Lamb draweth near; therefore, "Go out quickly into the streets and lanes of the city, and bring in hither the poor and the maimed, the halt and the blind." (Luke xiv. 21.) This work will be best done by congregations, in their congregational capacity; each in their own locality forming one or more stations, according to the necessities of the district. The members of the congregations must not only give, they must also work. They should each take under their care a few, not many, neglected families, over whom they should be as stewards in the Lord, and cease not to pray and to labour for them, until they become fellow-worshippers in the temple of God. A denominational scheme can scarcely help being sectarian; and it is by far too unwieldy, and its movements are cramped and enervated. Congregations are much easier wrought separately in a work of this kind; and what is of paramount importance in the present day, congregations could unite with each other in the same district, although of different denominations, and thus not only walking together, but working together, so far as agreed, they would be in that position in which the Lord would reveal Himself to them, and they would see eye to eye. He that hath an ear, let him hear what the Spirit saith unto the churches.

"And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges,

and compel them to come in, that my house may be filled." (Luke xiv. 22, 23.) This teaches the further duty of sending missions to the Jews, and next to the Gentiles. And when it is said, compel them to come in, it certainly does not mean that any means but the preaching of the gospel are to be used. The design is to assure us in these last days, that God will make all men willing in the day of His power; so that it may be said, they shall all now be compelled to come in. It is needful to dwell upon the importance and the duty of all christian churches, either in their congregational, but rather in their denominational, capacity, uniting together throughout this land and in America, to send forth the heralds of the cross, not in tens or twenties, but in hundreds and in thousands, until every Jew say, "Blessed is he that cometh in the name of the Lord;" and until, from the rising to the setting of the sun, the praise of Jehovah be sung in every land, by every tongue. When, from the river unto the ends of the earth, they shall sing, "Hosannah, to the Son of David! Hosannah, in the Highest!" I have no fear, but my christian brethren of all countries, and of all denominations, in my native land, will appreciate the greatness of the privilege that God has kept in store for them who have waited and seen these days. The heavens are opened; even now the Spirit of God is stirring up the hearts of believers, and they are preparing for the conquest of the world. Be strong; yea, be of good courage. The promise to Abraham is now to be fulfilled:—"Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy

seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land, in the length of it, and in the breadth of it: for I will give it unto thee." (Gen. xiii. 14—17.) That time, of which Joshua's was but a type, is now come; and to you, O believers, every one, the Lord saith, "Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. From the wilderness and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea, toward the going down of the sun, shall be your coast. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee. Only be thou strong, and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do all that is written therein; for then shalt thou make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong, and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." (Joshua i. 3—9.) Thus then the sacrifices upon the christian altar must be a threefold representation of the heavenly things. Home, Jewish, and Gentile missions. But in the spiritual things there was a threefold manifestation, within a threefold manifestation, so must there be in the earthly representation of them.

In each field of missions provision must be made for the parents, the children, the pastors, and teachers. At home, among the Jews, and also among the Gentiles, there must be churches, or places of meeting for worship; there must be schools in which the children must be taught during the week and on sabbaths; and there must be ministering spirits, pastors or missionaries, and teachers. "Feed my lambs, Feed my sheep," are commands as applicable to missionary exertion as to the temple of God itself. What the church needs, surely those without its pale have much more need of; and a mission effort is not made in accordance with the mind of Christ when it does not embrace a church for the parents, and schools for the children; and this must be the plan adopted, whether at home, among the Jews, or among the Gentiles, ere the heavens be opened, and a blessing poured out until there be no room to receive it. Thus then ought we to make our sacrifices upon the christian altar to correspond with the pattern of the heavenly things. A threefold representation, within a threefold representation, of the one God, invisible, but living and true. And also take heed that ye be always forward to remember the poor, giving cheerfully, not only to preach the gospel among the outcast of mankind, but giving in like manner liberally, that out of your great abundance (for be assured it is the true saying of God, He will greatly bless you) their temporal wants may be in great part supplied, until God in His providence is well pleased with your sacrifices of faith, for Christ's sake; and then He will give to them of their own abundantly, that ye may all rejoice one with another, because of the manifold goodness and mercy of God.

Them that worship must also be visible images of the

invisible God. Every man or woman in their own person is an image of Jehovah. Each has a soul, a body, and a spirit, three in one; and thus a perfect image of the one God in three persons. They glorify the Spirit, whose work they are, when their will is the will of God. When they present themselves living sacrifices, holy, acceptable unto the Lord, it is their reasonable service. A believer is not his own, he is bought with a price, even the precious blood of the Son of God. Therefore, let each pray, "the very God of peace to sanctify you wholly; that your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." (1 Thess. v. 23, 24.) Let no man say, God has not given abundant revelations of Himself concerning His nature and character; every human being sanctified by the Spirit is a living image of the living God; has within him, in a finite degree, the nature, the feelings, the sympathies, the desires, the joys, the delights, and the brightness of the glory of the invisible Jehovah. Awake, O man, thou that sleepest buried amid heaps of carnality and worldliness. Awake, and know thyself; thou art a god—thou shalt be made like unto the Son of God—without father and without mother, without descent, having neither beginning of days nor end of life. This is the peculiar blessing of those that receive the word of God; to them Christ gives power to become the sons of God, even to them that believe on His name; which are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

And every man that hath this hope in him purifieth himself, even as he is pure." (1 John iii. 2, 3.) "O thou that art named The house of Jacob, is the Spirit of the Lord straitened? are these his doings? do not my words do good to him that walketh uprightly?" (Micah ii. 7.) "Is the Lord's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not," (Num. xi. 23,) saith the Lord. "What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (1 Cor. vi. 19, 20.) Every husband and wife are a living representation of the actual relation in which Christ stands to His church. How numerous are the mercies of our God! He makes man a perfect image of Himself, and He makes a man and his wife a perfect image of Himself and His church. "Wives, submit yourselves unto your husbands as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church, and he is the Saviour of the body." Christ supports and maintains His own body the church, as a husband provides for all the earthly wants of his wife. "Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ loved the church, and gave himself for it. So ought men to love their wives as their own bodies: he that loveth his wife loveth himself." (Eph. v. 22—28.) They who know not the inconceivable blessedness of living together as husband and wife in the fear and the love of the Lord, have been living in a vain show. The design of this appointment from the beginning was to give a visible

representation of a great mystery, the mystery of the union between Christ and His wife, the church; and even they who have known in part this blessedness, know nothing compared with what they shall now know if filled with the Spirit of the Lord, the husband and the wife, "beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." (2 Cor. iii. 18.) Let all follow the example of the great apostle of the Gentiles; "forgetting the things which are behind, and reaching forth unto those things which are before, press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. iii. 13, 14.) Parents and children are a visible representation of the relation existing between the eternal Father and the eternal Son. In the hearts of parents and children should dwell in a finite degree the very affections, and fondness, and enduring attachment which subsist between the Father and His well-beloved Son. Your children are not unclean if you are believing parents: they are holy. Not that they are born with a nature different from the children of unbelievers; but your own faith, if it be genuine, will cause you to consecrate your offspring unto God; and it will be the special matter of continual prayer—it will be a peculiar subject for the exercise of daily confidence in God—it will be the matter of much thought in your hearts, much patient exertion in your life, and very great circumspection in your conduct before your children; so that they may be trained up in the way they should go, and when they are old they will not depart from it. When parents believe what God says, and do what God commands, then there is not a probability, but a positive certainty that their children

shall be the Lord's; for it is the word of God; and heaven and earth may pass away, but that word endureth for ever. God has promised the blessing to diligent, painstaking, and prayerful parents who labour in faith; and to children the commandment is the first with promise: "Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." Masters and servants are living representations of the great Master and His servants. It is not incompatible with the dignity and nobility of a son or daughter of God to be a servant in this life. The great Master when He dwelt upon earth made Himself voluntarily the servant of all, and He who is God over all blessed for ever learned obedience. Let those who are masters in the Lord strive to obtain the spirit of their Master, and be faithful stewards, showing forth His glory in the manner in which they treat their servants. They are their brethren, their equals in Christ, and may be crowned with greater glory, because of having been made more like unto Christ in the capacity of servants. It is needful in the present life that there be such distinctions; but let both masters and servants take heed that in all their conduct they manifest the Spirit of Christ, and faithfully represent their joint relation to their common Master who is in heaven. Let all things be done for the glory of God. I repeat, it is not by any means inconsistent with the highest degree of christian attainment to fill the lowest station in an earthly state of society; and they who murmur, or would refuse to act becomingly, in whatever station of life God has placed them, have need to learn that humility which they can only learn in the very circumstances with which they find fault, and out of which they shall not be

taken, if they are God's people, until they have learned experimentally that godliness, with contentment, is great gain; and until they can sincerely say in their heart, and declare in their lives, "Father, not our will, but thine be done." Rulers and subjects are visible representations of the great Ruler and His subjects; and they must take heed that they violate not those sacred principles of truth and justice, righteousness and peace, love and holiness, which are the foundations of His government. The rulers must imitate Him, and seek the good of all committed to their care. While occupying the highest stations in society, they must be the meekest of men. Selfishness, in any of the many forms in which it is exhibited, must be banished, with all its innumerable baneful consequences. Men in power must take heed that that power is exclusively and wholly wielded for the glory of God, and the greatest good of all over whom they are placed in authority as stewards of the Lord. Wo be to that man who from henceforth will venture, in a christian country, to prostitute his power in any, even the smallest degree, for his personal or family aggrandizement. Wo be to that man who from henceforth, as a ruler over christians in the Lord, will not seek wisdom from his God, so that he may, in imitation of the great King, the only Sovereign, do justly, and love mercy; and as a creature dependent upon his God, walk humbly with Him. He must also beware of ruling according to his own will; that is God's prerogative. He must rule according to the will of God, and he must be guided by the will of those whom he rules, whose servant he is, and not their master. Those under authority must be obedient to those placed over them in the matters of this life. God is a God of

order, and not of confusion, and there must be order in society; and the only sure guarantee of perfect freedom is for subjects to be obedient to all lawful authority, even were it oppressive, which it never can be when christianity prevails. It must never be forgotten, that while rulers are to be guided by righteous and godly principles in their conduct, so subjects must only use means consistent with the same principles, when they seek the reformation of what is wrong in the manner of government. Let the rulers rule according to the will of God, and the will of the people; let the people obey according to the same will of God, and out of respect to the ordinance which is of God's appointment; and in such a state of matters there cannot, and never will be, any angry collisions between two parties who stand in the relation of mutual supports and protectors to each other. The legislature will become a house of friends; angry contention, party strife, personal interest, shall all cease; and they whom all their fellowmen (for every man in a christian nation is a king,) honour, by committing to their trust the powers of legislation, will conduct their business as men who seek the glory of the King of kings, and the greatest possible happiness and enjoyment of those whose interests they have been chosen to watch over. Time and care must be taken in the reformation of existing evils. There are twenty-five years given to this nation to prepare itself for showing forth the glory of the Lord, in its individual members, in its husbands and wives, in its parents and children, in its masters and servants, in its rulers and subjects, in its heaven, which is the church of God, ministers, pastors, teachers, and people; in its earth, which is its state, queen, lords, commons, and people.

But the work is great, there is much to be done; it is the Lord's work, however, and He is among us, and the time is come for the restoration of all things; He hath said it, and shall He not do it? Of this time the prophet Isaiah spoke, when he said, "Who hath wrought it, and done it, calling the generations from the beginning? I the Lord, the first and the last; I am he. The isles saw it, and feared; the ends of the earth were afraid, drew near, and came. They helped every one his neighbour; and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, aud he that smootheth with the hammer him that smote the anvil, saying, It is ready for the sodering; and he fastened it with nails, that it should not be moved." (Isa. xli. 4—7.) "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." (Isa. xl. 1—5.) "Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth; break forth into singing, ye

mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel. Thus saith the Lord, thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish: that confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof: that saith to the deep, Be dry; and I will dry up thy rivers: that saith to Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." (Isa. xliv. 21—28.) "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. vi. 17, 18.)

Ver. 24—29. "But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, (the mystery of iniquity,) as they speak, I will put upon you none other burden: but that which ye have already hold fast till I come. And he that overcometh and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken; even as I received of my Father. And I will give him the morning star."

This passage of the epistle has no doubt a general application to all churches, and to all believers of whatever denomination, who have not known, that is, have not wilfully practised this pernicious principle of exercising spiritual authority in God's house, over God's heritage, knowing it to be contrary to God's will, or doing it for selfish purposes. To those who knew not, but have done wrong, there is no condemnation if they are in Christ. Let them now repent, and no longer do what is offensive to their Redeemer and injurious to His church. But it has a very special reference to that section of the church, out of which the Lord's servant is to arise. It is that section nearest to perfection; but envy them not, ye brethren in the Lord; what at first sight ye might esteem their honour, is the very reverse: God is a wise, and a good, and a benevolent being; He knows our nature full well, for it is eternally united with His own; He who gave Paul a thorn in his flesh, lest he should be exalted above measure with the abundance of the revelations given unto him, has taken care that His servant in these days shall learn humility and obedience, by the things he suffers, for he shall be made perfect through suffering. He must have been humbled and deeply abased, and sorely afflicted, and above all measure tried, before the earthen vessel could be made meet to contain so rich a treasure—"his visage was so marred, more than any man." (Isa. lii. 14.) One of the peculiar trials to which he was to be subjected, was the being cast out by his brethren. "Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed." (Isa. lxvi. 5.) God be

thanked it is past: it is finished! No doubt, at the time there was little love manifested by these brethren, or they could not have treated him or any other in that manner. No doubt, when they know who it was they thus dealt hardly by, acting upon that pernicious principle of making a man an offender for a word in which they, after all, could find no just ground of offence, they will—it is matter of deep and sincere regret for their sakes—they cannot but be ashamed. Still they are brethren, and brethren in that Lord who is love, and kindness, and gentleness; and if it be asked, Why was this permitted? Need it be answered, Not for the purpose of showing the wickedness of the brethren, for they did it probably from a pure motive at the outset, and they are men of unquestionable piety and godliness. Not merely for the purpose of humbling, and trying, and chastening the Lord's servant—that might have been done, were it alone the design, in a much less public, and less painful, though not less effective manner, in other ways. Not merely to prevent boasting on the part of those who, by his appearing among them, points them out as the section of the church nearest perfection. But chiefly and primarily, that the fact that christian brethren, undoubted saints, members of a communion the most like the mind of Christ upon earth, acting upon that unscriptural principle, which teaches rulers in God's house to exercise any kind of lordship over God's heritage, even in the matter of church discipline, that such parties, so situated, should have had put into their power (God taking care to make sure of the innocence of His servant) the Lord's servant, raised up in these last days, of whom it is said, "He will receive the morning star," and should have cast him

out, excluded him from the privileges of being a member of his Master's body—does not this fact speak with a trumpet tongue, and declare to all the churches the unscriptural nature of a principle, of which, members of a church of whom Christ testifies they are near his mind and the Lord's servant, have been made the victims? It is an unanswerable argument. It is the testimony of heaven, revealed against all spiritual authority, or mere power of whatsoever kind; and, certainly, they will be uncommon men who will, from henceforth, seek to maintain within the church of Christ the very appearance of a power, so utterly destructive of them who exercise it, and those against whom its exercise is wielded. One is your Master, even Christ, ye are all brethren. Live and love as brethren. Let not those who were instruments in this matter be grieved; it is all past! it has done much good, and it is destined to be the occasion of doing much more good. It would be ungenerous and unkind to talk to you of being forgiven. Your Father loveth you as He loveth him. Ye also love your Father, because He first loved you. Rather, let all rejoice and give praise and thanks to God because of His manifold wisdom and tender mercies. It was no doubt an evil, but God meant it for good, as is now to be manifested unto all men; and if there be any difference in the mind of him, who was the sufferer, towards you, as compared with other brethren, it will most assuredly be that of stronger regard; for your love, being then lost for a season, and again restored, is of itself matter of unspeakable joy. Do not be at all grieved because of what is past; the Lord was with you and him, and He has frustrated the design of the great enemy; what he meant to be mischievous and destructive, God has overruled for great and unending

good. Let brotherly love continue, and let all the churches know that the Lord is among them, and that He searches the reins and the hearts, and will give unto every one of you, according to your works. "He that hath an ear, let him hear what the Spirit saith unto the churches."

CHAPTER XIV.

REV. chap. iii. ver. 1—5. "And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

Unto the church, lifeless and dying, the Redeemer makes Himself known, as He with whom is the residue of the Spirit of life, and who also holds in His right hand all angels, whom He makes ministering spirits, sent forth to minister unto those who are the heirs of salvation. "I know thy works, that thou hast a name that thou livest, and art dead." Thou hast a form of godliness,

but deniest its power. Profession is unavailing in the sight of Jesus who searcheth the heart; and where there is profession without vital religion, there may be the external appearance of life while all within is dead. "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent shall be hid." (Isa. xxix. 13, 14.) To such, however, the Saviour's message is one of mercy and not of judgment. "Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God." Thou hast something remaining, which however weak and imperfect it is, still it preserves thy connection with the Divine head. Be diligent in seeking that spiritual life of which thou art so much in need, in order to reinvigorate thy languid and sinking existence. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." (1 Pet. v. 8, 9.) Thou art ready to be destroyed; therefore be watchful and strengthen the things which remain. "I have not found thy works perfect before God." Thou appearest unto men as if thou hadst life, but it is with God thou hast chiefly to do, and He is a Spirit, and they who worship Him must worship Him in spirit and in truth. It is the approving testimony of His Spirit

with your spirits you should be most solicitous to secure; and in this respect thou hast sinned, and come short of the glory of God. "Remember therefore how thou hast received and heard;" verily, the gospel was preached among you with great fulness, accompanied with power and demonstration from on high. Yours is not the case of those churches gradually emerging from darkness into the glorious light and liberty of the gospel of Christ; among you it was faithfully and powerfully preached, and ye became a secondary fountain, from which there flowed out unto others the peculiar treasure which had been committed to you. Remember then how thou hast received and heard. Thine is a perilous case, for thou art a backsliding church; nevertheless, I will not lay upon thee a grievous burden which thou art unable to bear; my command to thee now is, "hold fast" what thou still possessest; part not with it—cease thy downward course—stand still where thou art—go no further backward, and "repent," return unto me. "Return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep mine anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord. Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." (Jer. iii. 12—15.) "If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I

will come upon thee." If thou wilt add to the sin of departure from me, the aggravation of despising my warning and disregarding my counsel, "ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." (1 Thess. v. 1—3.) "Now therefore hearken unto me, O ye children: for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the Lord. But he that sinneth against me wrongeth his own soul: all they that hate me love death." (Prov. viii. 32—36.) "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy." There are some in every church who have kept the faith, even in the church that may be near to destruction because it is dead. These are they who are chosen in Christ to believe in His name, and to live godly, righteously, and soberly in the present world. Theirs has been a life of suffering for well-doing, for all who will live godly in Christ Jesus shall suffer persecution. But being made perfect through suffering, they are worthy; they have wrought out for themselves (God working in them to will and to do of His good pleasure,) a crown of unfading glory like unto Christ's; and having come out of great tribulation, they shall walk with Him in white. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will

confess his name before my Father, and before his angels." Even to those who have defiled their garments, who have not hitherto kept the faith, the Lord saith, If you now believe, if you now repent, overcome the world, and this is the victory which overcometh the world, even our faith; if now you return unto me I will clothe you in white raiment; I will take away the filthy garments from you, and clothe you with a change of raiment. Godliness hath the promise of the life that now is; "for he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good?" (1 Pet. iii. 10—13.) The Lord's promise in this passage to all whom he now addresses, includes the life that now is, as well as that which is to come. They who are worthy shall walk with Him in white on this earth, when He comes to be glorified in His saints, and admired in all them that believe in that day, as well as be caught up alive in the clouds to meet the Lord in the air, and be for ever with that Lord—when He Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, when the dead in Christ shall rise first. So they who overcome shall have their names retained in the book of life which is now to be opened; and the Lord will confess them on this earth before His Father and before His angels, by prolonging their days; for there be many now alive, and standing upon the earth, who shall not taste of death until they see the

kingdom of God come with power and great glory; and there be some who, like Enoch, shall walk with God by faith; who shall be translated, and shall not taste of death, because God shall translate them; and before they are translated they shall have this testimony that they pleased God. Therefore it is written, "He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." (Isa. xl. 29—31.) And again, "I shall not die, but live, and declare the works of the Lord." (Psalm cxviii. 17.) He that hath an ear, let him hear what the Spirit saith unto the churches.

Ver. 7—12. "And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the

temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name."

To the church struggling into existence amid many difficulties, and encountering great obstructions, and having little strength, because of its being in infancy—to that church, a kind and compassionate Lord makes Himself known, as "He that is holy." The wisdom that cometh down from above, is first pure; and without holiness no man shall see the Lord. To those in the circumstances of the church at Philadelphia, who may be but commencing their christian career, Christ makes Himself known as holy. His doing so is a warning of the dangers to which they are exposed in their discharge of commanded duty; and it is an exhortation to all such to sanctify themselves, and be holy, for the Lord is their God. "He that is true:" heaven and earth may pass away, but Christ's word cannot fail. Ye have need to be assured of this, for your faith must be tried, and ye are not to think it strange concerning the fiery trial that is to try you, as though some strange thing happened unto you. Your confidence in your Master as He that is true, must be put to the test, and ye have need to fortify yourselves, by growing in grace, and in the knowledge of our Lord Jesus Christ. Remember Him that saith, "I will not leave you nor forsake you;" "as thy days, so shall thy strength be;" "my grace is sufficient for you:" come what may, see that ye endure as seeing Him that is invisible, and count Him faithful who hath promised to be with you alway, even unto the end of the world. "He that hath the key of David;" He that hath

all power given unto Him in heaven and in earth—besides whom there is no God, and no Saviour. "He that openeth, and no man shutteth:" He that bringeth to light, life and immortality by the preaching of the gospel; He who maketh the word of God quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and maketh it a discerner of the thoughts and intents of the heart. He that maketh a people willing in the day of His power; not by might, neither by power, but by my Spirit, saith the Lord. "And shutteth, and no man openeth;" He that restrains the wrath of the wicked; He that hath destroyed by death him that had the power of death, that is, the devil; He who holds him as it were by a chain, and suffers him not to overstep the limits assigned him, and who causeth the remainder of wrath to praise Him. He that openeth wide the door of heaven, the door of grace, the door of joy unspeakable and full of glory, which door no man can shut, although some have professed an ability to do so. He that shutteth the door of the bottomless pit, so that the smoke shall no more ascend up to darken the earth, and the locusts shall not again come out of that smoke to destroy men's souls, and no man can open it when He hath shut it. "I know thy works:" I have been present in the midst of thee from the beginning, and I perfectly know all thy zeal, thy good purposes, thy sincere desires, and thy commendable labours and exertions for my name's sake. All thou hast done, all thou art now doing, and all that thy heart is stirring thee up to do for me, I know. Be of good courage, yea, be strong. "Behold I have set before thee an open door, and no man can shut it." I have much people in the

city where thou dwellest; they are my sheep, and they will hear my voice: "The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." (Mat. ix. 37, 38.) "For thou hast a little strength, and hast kept my word, and hast not denied my name." To him that hath shall be given, and he shall possess more abundantly. Thou hast been faithful over a few things, I will make thee a ruler over many. Thou hast not much strength, but thou never hadst more; and because with the little strength I gave thee, thou hast kept my word, hast been steadfast and unmoveable, and hast not denied my name, but hast already fought a good fight, and kept the faith, "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee." Thy dwelling is where Satan's seat is; the dragon has much power as yet over the city where thou dwellest; so has that woman Jezebel, the synagogue of Satan, a stronghold there. Fear not; them that honour me, I will honour; they that serve me, my Father will honour. I love them that love me; and I know all things; and therefore I know that thou lovest me. Them that trouble you, who say they are true worshippers of God, worship they know not what; but ye know what ye worship, for ye worship the Father in spirit and in truth, and the Father seeketh such to worship Him. The Spirit of Life shall quicken you more and more; your dead bodies may yet for a little season be made to lie in the street of the great city, which spiritually is called Sodom and Egypt, and your enemies may once more triumph over your apparent extinction,

and utter overthrow: but know this, you shall yet stand upon your feet, full of the Holy Ghost, and great fear shall fall upon them which see you; and a voice from heaven as it were shall say unto you, Come up hither; in your earthly state, clothed with a cloud of human nature, your souls shall ascend up to heaven, and behold the King in His beauty, even the beauties of holiness. Your enemies shall behold you; they of the synagogue of Satan who now trouble you, who say they are Jews, but are not; behold I will make them to come and worship before thy feet, and to know that I have loved thee. "Because thou hast kept the word of my patience." Ye will have need of patience, that ye may possess your souls. Ye have many things to endure before the day of final triumph. But thou mayest not only be willing, but rather count it all joy, when ye fall into divers temptations or trials. "Therefore," you should say, "Being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in your hearts through the Holy Ghost which is given unto us." (Rom. v. 1—5.) Nevertheless, when that great and dreadful day of the Lord comes, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: when the day that cometh shall burn them up, that it shall leave them neither root nor branch; because thou hast kept my patience, I also will keep thee from the hour of temptation, which shall come upon all the world

to try them that dwell upon the earth. For when that day comes, thy glory will precede it; and when I come to fill thee with the Spirit of life from God, and when thine enemies behold thee, the same hour shall there be a great earthquake, and the tenth part of the city, the spiritual Babylon, shall fall, and in the earthquake all the thousands of Israel who have been reserved by God in thy nation, and have not bowed the knee to Baal, all these shall be converted, and a nation shall be born in a day; the other portions of the great city, the spiritual Babylon, shall be affrighted, and give glory to the God of heaven. "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." I am even now at the door—the time is come: in a few years, yea, this generation shall not pass away, till all these things be fulfilled: "Behold, I come quickly." Thou wilt have considerable difficulties in thy path. Thou wilt begin the work I have given thee to do with confidence and hope. "Take heed, therefore, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, (and so much the more as ye see the day approaching,) while it is called To-day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold fast the beginning of our confidence steadfast unto the end." (Heb. iii. 12—14.) Thy crown is the reward of faith; and to all who believe in these days, there is an earthly rest, an earthly crown; for there remaineth a rest unto the people of God; and He hath made us kings and priests, and we shall reign on the earth. Hold that fast which thou hast; persevere unto the end—let no man take thy crown; he that endureth to the end shall be saved. "Him that over-

to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him." (John vii. 16, viii. 38, 26.) "The beginning of the creation of God," I am Alpha; it hath pleased the Father that in me all fulness should dwell. Your life is hid with Christ in God, in whom are hid all the treasures of wisdom and knowledge. From the beginning ye were chosen in Him, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." (1 Cor. i. 30, 31.) "I know thy works:" how thou strivest about words to no profit, but to the subverting of the hearers. Concerning the truth you have erred, and have overthrown the faith of some. You are ever learning, but never able to come to the knowledge of the truth. "Thou art neither cold nor hot:" thou art not so degenerate as to be compared to a lifeless body—cold, because dead; but thou hast fallen from thy first love, thy warmth of heart is chilled towards me and mine. "I would thou wert either cold or hot:" if thou wert dead, I would raise thee up by the Spirit of life from God; if thou wert hot, live coals from off the altar would make thee burn with a purer and a brighter flame. "So then because thou art lukewarm:" because there is in thee a wisdom and a knowledge of thine own, which opposes itself to the wisdom and the knowledge of God; because the life that is in thee will not be subject to the life that is hid with Christ in God; because in seeking to be wise without God, ye have become foolish; because your state is such, that my Spirit cannot dwell with you; because you are "neither cold nor hot, I will spue thee out of my mouth." I must cast thee away in thy present

state. "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Thou boastest of thy superior knowledge in spiritual things. Ye speak of yourselves, and ye therefore seek your own glory, and your glorying is not good. Although you know it not, you are wretched and miserable; thy spiritual state is truly pitiable in my sight. You are poor, and you have made yourselves so; for ye "have committed two evils; ye have forsaken me the fountain of living water, and have hewed out for yourselves cisterns, broken cisterns, that can hold no water." (Jer. ii. 13.) Ye are also "blind." Ye lack faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity; it is the lack of these things that makes you blind, that you cannot see afar off. Ye have forgotten the Scripture, which saith, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John vii. 17.) "Thou art naked:" you have spent your strength for nought, and in vain. It hath no fruits; you have no covering for yourselves with which to conceal your shame, when I come to make all things bare. "I counsel thee to buy of me gold tried in the fire:" I reproach thee not, I tell thee thy state, I do it in kindness to thee; my advice to thee now is, Give up your vain and foolish doctrines, which can only engender strifes of words, but cannot give thee one moment's true peace, or even a partial knowledge and experience of my joy. Believe in me. Trust in God. "This is life eternal, to know the Father, the only true God, and Jesus Christ whom He has sent." (John xvii. 3.) "I have yet many things to say unto you, but ye can-

not bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you." (John xvi. 12—14.) "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James i. 5.) "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich:" trust in the living God, who giveth us richly all things to enjoy, whose blessing maketh rich and addeth no sorrow. "And white raiment, that thou mayest be clothed:" the fine linen clean and white, in which the bride, the Lamb's wife, is arrayed, is the righteousness of the saints. Show thy faith in God by thy works of love, of goodness, and of mercy. Every tree is known by its fruit; let your fruits be unto holiness: yield your members, as the servants of righteousness, unto righteousness, that the shame of thy present nakedness unto all good works may not appear. "And anoint thine eyes with eye-salve, that thou mayest see:" pray God to open thine eyes, that thou mayest behold wondrous things out of His law. God is light, and in Him is no darkness at all. It is Christ who is the true light that lighteth every man that cometh into the world. The Spirit can guide you into all truth; place thyself under His Divine tuition. Cease from man; cease from thyself, for thou art nothing, thou hast nothing, and thou canst know nothing separate from Christ. Humble thyself under God's mighty hand, that He may exalt you in due time. "Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh

down from the Father of lights, with whom is no variableness, neither shadow of turning." (James i. 16, 17.) "As many as I love, I rebuke and chasten: be zealous therefore and repent:" this is even to you a time of mercy. I love you, and therefore I rebuke and chasten you, for your short-comings and errors, but I desire your profit; be zealous therefore and repent. "Behold I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me:" I have come forth upon my promised visit into this world, to restore all things. I am now knocking at the door of every man's heart, waiting without, standing until he open. Whosoever hears my voice, and opens the door, and receives me, I will come in to him. His state may be wretched, miserable, poor, blind, and naked; I care not for that; I will be content to enter the hearts even of such, and I will cheerfully, so to speak, sit down and partake of the humble and miserable fare that is set before me. I will sup with him; I will take him as he is, in all his wretchedness and pollution. Then I will open to him the rich stores of my banqueting-house, and will spread out before him a rich feast; "a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well-refined;" (Isa. xxv. 6;) and he will sup with me. Thus will I do, saith the Lord. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." He that takes my counsel, and keeps my words, shall be made like unto the Son of God. They that believe the words He hath spoken shall be all one, as the Father is in the Son, and the Son in the Father, they also shall be one in them, and the

world shall believe that the Father hath sent the Son. And the glory which the Father has given the Son, the Son has given them, that they may be one, even as the Father and the Son are one; the Son in them, and the Father in the Son, that they may be made perfect in one: and that the world may know that the Father has sent the Son, and has loved them, as He has loved the Son. This is the concluding petition of the Saviour's intercessory prayer:—"Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." (John xvii. 24.) "To him," then, "that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne. He that hath an ear, let him hear what the Spirit saith unto the churches."

These epistles are addressed unto all churches and all christians in the present day, in every land. Let none despise what the Lord hath caused to be written. Let all suffer the word of exhortation. But they have various applications: they predict the history of the church from the time they were written down to the present day. They are also so written that they exactly meet the present state of the European churches, which have been, and still are to be, the peculiar stage upon which God will display His glory. It was the doctrinal disputes, the angry strifes and contentions of primitive christians, that occasioned their fall from their first love. Nominal professors were permitted to multiply among them, which occasioned much tribulation to the true worshippers. Their blasphemy the Saviour knew, and because of it, when the fulness of the time was come, in

the year 303, the Diocletian persecution was permitted to overwhelm and almost destroy the visible church. The tribulation was to continue ten days, that is ten years, and so it did. For although Constantine appeared in the year 306, and Galerius Maximianus, (the son-in-law of Diocletian,) who was chief agent in procuring the imperial edicts against the christians, died in the year 311, and before his death issued a decree which restored peace to them, still it was the year 312 before Constantine vanquished Maxentius at the Milnan bridge near Rome; and it was the year 313 before the christians were restored to a full and well defined liberty, by a new edict of Constantine and Licinius, drawn up at Milan. And it was the year 313 in which Maximin, who reigned in the east, and was projecting new calamities for the christians, was vanquished by Licinius, and put an end to his own life by swallowing poison at Tarsus. (*Mosh. Ec. Hist.*) The christians being in poverty were exposed by Satan to temptation. Constantine was taught the doctrine which Balaam taught Balak, and cast a stumbling-block before the children of Israel, causing them to eat things sacrificed unto idols and to commit fornication. "He gave to the clergy the former privileges of the pagan priests, and allowed legacies to be left to the churches, which were everywhere erected and enlarged. He was gratified with seeing the bishops assume great state; for he thought the more respect the bishops commanded, the more inclined the pagans would be to embrace christianity; and thus he introduced the love of pomp and display among the clergy." (*Mosh.* vol. i. p. 294.) Christians thereupon began to learn and to hold the doctrine of the Nicolaitanes; and thus becoming gradually more and more corrupt, were at length, in the

year 606, ripe for the setting up of that woman Jezebel, the man of sin, the son of perdition. Many centuries of gross darkness passed over the church, but the time of deliverance came. The candlestick had been removed out of its place, and was being set up among a people who would at the appointed time shine as a light in the world. The falling away from first love was occasioned by doctrinal controversies; and the snare in which Satan entwined the early church was its poverty after much persecution. These same weapons, by which he accomplished the destruction of the early church, were turned against himself; his own delusions were chosen; the impoverished treasury of Leo X. occasioned his unlimited license to sell indulgences; and the effrontery of Tetzel, one of his agents in their sale, revived the doctrinal controversies of early days. In these things originated the reformation of the sixteenth century. The first public testimony for the truth was the act of Luther on the 31st October, 1517, in nailing to the door of the church at Wittemberg his ninety-five theses or propositions; and the first public testimony against the man of sin was on the 10th December, 1520, when Luther, in order to proclaim his secession from the Romish church by a public act, caused a fire to be kindled without the walls of the city, and in the presence of a vast multitude of spectators committed to the flames the bull which had been issued against him by the pope, on the 15th June in the same year, together with a copy of the pontifical canon law. (*Mosh.* vol. iii. p. 109.) The Lord then came forth and fought with the sword of His mouth, and from that period up till the present day, the true Israel have been emerging from the darkness and corruption of popish superstition and delusion; journeying back by

the very path along which it travelled originally to the city of destruction, and destined once more to occupy the lofty position, yea, a far more exalted one than the church of Ephesus,—for Christ's body in the present day shall be rooted and grounded in love—and all saints shall comprehend, so far as it is possible on this earth, what is the breadth, and length, and depth, and height; and shall know the love of Christ, which passeth knowledge, and shall be filled with all the fulness of God.

The reformation began in Germany and in Switzerland chiefly. The English nation are a mixture of English or Britons and Saxons, and were called the Anglo-Saxons. From Germany came in part originally the natural seed of the English. From Germany again, at the time of the reformation, came the seed of truth; so that Germany is called Edom in prophecy, being in a double sense the elder brother of England, who was Jacob, but will soon be called Israel, because as princes they shall have power and prevail with God in prayer.

France co-operated with the pope in the year 596–7, in the attempt to establish the christian religion, as taught by Rome, in England. From Normandy, a branch of France, came William, duke of Normandy, in the year 1066, and conquered England. Under the sovereignty of his son, William Rufus, in the year 1106, England conquered Normandy; and in the year 1417, king Henry V. of England invaded France, which resulted in the treaty of Troye in 1419, which, among other things, stipulated that "France and England shall for ever be united under one king."

From Switzerland the seed of truth was brought to Scotland; and the peculiar tenets of Calvin, the Geneveze

reformer, are still held, and taught, and practised almost universally throughout that country.

Now the seven epistles are so written as to be applicable to the present condition of these several nations. Be it observed, in the first three, the promise to him that overcometh follows the words, "He that hath an ear, let him hear." In the last four, the promise precedes these words. The design is to teach that the first four are specially applicable to one nation. The altar of God has four horns; so there are four epistles to this one nation, corresponding with the four horns. Great Britain is at present the peculiar temple of God, in which land the altar will now, on a large scale, be first erected. The work, the great work of evangelizing all nations, will begin in Britain; from it are to flow out the streams of living water; from it the law shall proceed. America cannot be excluded, for it is the offspring of Britain chiefly, in its population and institutions, and will no doubt be associated, and its christians will heartily cooperate in the great work. Still prophecy is limited, as to particular events, to the continent of Europe and the western portion of Asia. England and Wales, Scotland and Ireland are the four horns in a political sense. But Great Britain and Ireland are truly but one kingdom now, and as one nation they can only have two horns when they are like the Lamb. These two horns are its figurative heaven, the church; and its figurative earth, the state. These shall be made to conform to the image of the eternal counsel of God. But it has many dependencies or possessions which are called its colonies. In every quarter of the world Britain has a colony. In these then it will be the privilege and the duty of this nation to set up the two horns of the Lamb—the church

according to the mind of Christ, and a civil government of true and abiding liberty. Thus, then, are there four heads, or streams, or horns, two among the people of the nation, and two among those brought under their care and guidance in the providence of God. To you, then, Great Britain in particular, are the four first epistles unto the churches written. The epistle unto the church in Sardis is meant for the church in Switzerland in the present day. The epistle unto the church in Philadelphia is intended for the church in France; and the epistle unto the church of the Laodiceans is written for the church of the Germans. "He that hath an ear, let him hear what the Spirit saith unto the churches."

CHAPTER XV.

Rev. chap. iv. ver. 1. "After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter." This verse introduces us to the counsel of God, which is heaven; the door opened, means that it is now to be made plain; and the voice as it were of a trumpet, is the voice of God Himself, who now speaks, yea, roars; and the saying, Come up hither, is the same with what is written of the man-child caught up unto God and to His throne, who has been told things which must be hereafter.

Ver. 2, 3. "And immediately I was in the Spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald." John's being immediately in the Spirit teaches, that the things revealed to him under figures, were all communicated by the Spirit of God; and consequently, their interpretation can only be given by the same Spirit. Even what is revealed in Scripture of practical truth, cannot be discerned without the influence of the Holy Spirit: how much more so, those parts of Scripture

which are predictive of the future, and in particular the Revelation given to John, for it is a complete unfolding of the counsel and will of God; so that no man without the fulness of that Spirit, can interpret its meaning. He saw a throne, which is a figure of the Divine sovereignty over all things. He that sat was to look upon like a jasper and a sardine stone: these are figures chosen to convey to the minds of men an idea of the inexpressible brightness of the glory of the king immortal and invisible, dwelling in light which no man can approach unto, whom no man hath seen, nor can see. The rainbow round about the throne, in sight like unto an emerald, teaches, that the eternal purpose of Jehovah is one of mercy and love; and that all things shall be proved, in the end, to have emanated from the Divine goodness, which is excellent.

Ver. 4. "And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold." The four and twenty elders are the twelve minor prophets, whose writings are the last in the Old Testament Scriptures, and the twelve apostles of Christ. Their sitting on seats round about the throne, indicates, that through them God has revealed His purpose in the creation and government of the universe. Their being clothed in white raiment, teaches, that they have dwelt upon the earth, and wrought righteousness: and their having on their heads crowns of gold, further teaches, that they have in the flesh fought a good fight, and kept the faith.

Ver. 5. "And out of the throne proceeded lightnings, and thunderings, and voices: and there were seven lamps of fire burning before the throne, which are the

seven Spirits of God." Lightnings and thunderings are almost invariably accompanied with clouds and darkness, which conceal from view the greater light by day, and the lesser light by night. What is meant, is just what the Psalmist declares; that in the evolutions of God's purpose, in the events of providence, "clouds and darkness are round about Him. His lightnings (the more full manifestations of Himself) enlightened the world." (Psalm xcvii. 2, 5.) The thunderings are the events themselves, which give the light concerning God. The voices are the human messengers which, from time to time, God hath raised up in the world, and by whom He spake unto the fathers; He having also addressed us by His Son in the gospel, whom He sent forth, made of a woman, and made under the law. The seven Spirits of God is the Eternal Spirit, poured out upon men, and this is the present mode in which God communicates with the children of men. This verse contains a figure of the law given from Mount Sinai, amid lightnings and thunderings; of the prophets and the apostles, the voices; and of the regeneration, in the times of the gospel, by the outpouring of the Holy Spirit upon all men.

Ver. 6, 7. "And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had the face of a man, and the fourth beast was like a flying eagle." The sea of glass like unto crystal before the throne, indicates that righteousness and judgment are the habitation of God's throne. But it also is a figure of the glass in which we may behold the glory of the Lord. It teaches, that the clouds and darkness which

have concealed the Divine purpose from the view of men shall be removed; that the veil which covered the face of Moses shall be done away; that men beholding the glory of the Lord as in this sea of glass like unto crystal, shall be changed into the same image from glory to glory, even as by the Spirit of the Lord. The place where the glory of the Lord lay, is represented under the figure of the four living ones—these being the four great prophets, in whose writings may be found the whole counsel of God, for they are in the midst of the throne; and also whose writings contain what is but repeated by the twelve minor prophets and twelve apostles—the four and twenty elders who sat upon the seats round about the throne; for the four living ones are round about the throne, as well as in the midst of the throne. Being full of eyes before and behind, teaches that these four prophets declare from the beginning to the end the immutable purpose of Jehovah: that their writings reveal the principles upon which Jehovah proceeded in all the events that were past at the time they wrote, as well as predicted the events, and declared the principles upon which Jehovah would act towards this world in the time that was to come. The first was like a lion: and that represents the nature of the writings of Isaiah. He is the triumphant prophet, so to speak, and declares the final victory of the Lion of the tribe of Judah. The second was like a calf; and represents the character of the writings of Jeremiah—all whose sayings are, for the most part, concerning desolations and destructions, and might all be called, the Lamentations of Jeremiah. The third, with the face as a man, is the son of man, Ezekiel, and indicates that his writings appeal to men, as if God had laid aside His Divine sovereignty, and

asked them to judge of Him, even as a man, in all His dealings towards them. The fourth, like a flying eagle, is Daniel, who is the numberer, and fixes the times and the seasons, as well as gives a complete outline of the history of the world up till the end of time.

Ver. 8. "And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day nor night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." The prophet Isaiah gives a similar description of the vision he saw. "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory." (Isa. vi. 1—3.) They had each of them six wings: the writings of each of the four prophets are dark and mysterious; they are "the treasures of darkness, and hidden riches of secret places." (Isa. xlv. 3.) "With twain each covered his face:" of this, the veil worn by Moses was a figure; and the meaning is, that the glory of the Lord was to lie in Scripture concealed from view. "With twain each covered his feet:" even while what they wrote and predicted was in process of fulfilment, the true interpretation was to be covered. "With twain each did fly:" the events of providence were, however, in ceaseless motion; and every event, from the falling of a sparrow, to the fall of empires, forms part of the wondrous mystery which, when finished, shall cry, Holy, holy, holy is the Lord of hosts; and the whole earth, in all its history, of

all nations, and each nation; of all mankind, and each human being; of all events, and each event; every thing, without one solitary exception, shall be vocal with praise unto God; for the whole earth is full of His glory.

"Ver. 9—11. "And when those beasts give glory, and honour, and thanks, to him that sat on the throne, who liveth for ever and ever, the four-and-twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created." The four living ones will give glory, and honour, and thanks, to him that sat on the throne, when the books are opened, and the mystery of God finished. Ezekiel, when among the captives by the river Chebar, saw the heavens opened, which Stephen the first christian martyr also saw, when full of the Holy Ghost; and he saw the glory of God, and Jesus standing on the right hand of God. The prophet Ezekiel writes, saying, "And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire." (Ezek. i. 4.) This is a figure of the coming of the glory of the Lord to fill His house, and to fill the whole earth with His glory in the last days. It is a whirlwind, for thus saith the Lord, "I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them; I did them suddenly, and they came to pass." (Isa. xlviii. 3.) A great cloud and a fire infolding itself, is the sign of the Son of man coming, and is a figure of

the outpouring of the Holy Spirit—the fire—upon men —the great cloud. Out of the midst thereof as the colour of amber, even out of the midst of the fire, is a figure of the streams of life and light, which shall flow out from that people in the north, round about whom, in the mid-day of their earthly greatness, there shall shine a light from heaven, above the brightness of the sun. "Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings." (Ver. 5—8.) This is a figure of the manner in which the veil shall be done away from the face of Moses and the prophets. Out of the midst thereof came the likeness of four living creatures—of the latter-day glory, the opening of the books, the times of the restitution of all things, the prophets spake; and then shall be fulfilled what they predicted; then shall be seen the likeness of their sayings, with their accomplishment. Their appearance was the likeness of a man; therefore it is written, "I have raised up one from the north, and he shall come." (Isa. xli. 25.) "And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them show them unto them." (Isa. xliv. 7.) The four faces, that is, each of the four prophets, shall have the likeness of his writings made plain. They had six wings when they first appeared, but having

finished their course, they gave glory, and honour, and thanks to God, and have ceased to need the use of the two wings—the twain with which they did fly. Their feet were straight feet; therefore it is written, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." (Isa. xl. 3.) They were like the sole of a calf's foot; because, Isaiah again saith, "I have chosen thee in the furnace of affliction." (Isa. xlviii. 10.) And they sparkled like the colour of burnished brass, for "Behold, I have refined thee, but not with silver." (Isa. xlviii. 10.) All these also represent what John writes, when he says, "I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire." (Rev. xiii. 1.) And they had the hands of a man under their wings on their four sides; the same with the man-child who was caught up unto God and to His throne: to him the veil was done away, he saw beneath the four wings—the twain which covered their faces, and the twain which covered their feet. Still they retained their four faces, and their wings, to those unenlightened, for "none of the wicked shall understand, but the wise shall understand." (Dan. xii. 10.)

"Their wings were joined one to another; they turned not when they went; they went every one straight forward." (Ver. 9.) The Scriptures became one complete and united testimony of the Divine purpose, and all that is declared is immutable, cannot be changed; there being no variableness neither the shadow of turning with God. "As for the likeness of their faces, they four had the face of a man and the face of a lion on the right side;

and they four had the face of an ox on the left side; they four also had the face of an eagle. Thus were their faces." (Ver. 10, 11.) The prophecies of Ezekiel and Isaiah detail the restoration of paradise, the restitution of all things, the triumphs of Christ the Lion of the tribe of Judah; and while the four faces declare the same things, still Isaiah and Ezekiel are most minute in their description of the latter-day glory, and Ezekiel gives the measurements of God's spiritual temple. Therefore it is said, they are on the right side. Jeremiah, under the figure of a calf has grown to be an ox, because of that great time of trouble, such as never was, which shall accompany the opening of the books. All the four prophets predict tribulation and wo, and the overthrow of every power hostile to Christ; but Jeremiah does so throughout, and his prophecy terminates with a prediction of the final overthrow of Great Babylon, first in its original form, and last in its spiritual character. They four prophecy concerning all that is to happen until the end of time; but Daniel in particular gives the times and seasons, with which his writings conclude. "Thus were their faces, and their wings were stretched upward." The books were opened. "Two wings of every one were joined one to another." They became one manifestation of the Divine glory. "And two covered their bodies." Their glory was not visible to the carnal eye. "And they went every one straight forward; whither the Spirit was to go they went, and they turned not when they went." In their glorified aspect, the book of remembrance written, was like the writings of the prophets, inspired by the Spirit of God, and was what is represented by the mighty angel in the Apocalyptic vision, "lifting up his hand to heaven, and

swearing by him that liveth for ever and ever." (Rev. x. 5, 6.) "As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning." (Ezek. i. 13, 14.) It is the work, wholly and exclusively, the work of God's Holy Spirit; that being what is represented under the figure of burning coals of fire like lamps, the seven lamps of the Apocalyptic vision, which are the seven Spirits of God. The Spirit went up and down among the living creatures. He was outpoured in unprecedented fulness, and wherever He is to go, the opened books will be. The opening of the books and the outpouring of the Holy Spirit will be at one and the same time. It will be sudden, like a flash of lightning, coming upon the world unexpectedly. Then shall Satan fall like lightning from heaven. Then shall the living ones—the four beasts—"give glory, and honour, and thanks, to him that sat on the throne, who liveth for ever and ever: and the four and twenty elders shall fall down before him that sat on the throne, and worship him that liveth for ever and ever; and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they are and were created."

Rev. v. 1—3. "And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no

man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon." This is a figure of the mystery of the Divine purpose, hid in Christ from the foundation of the world. "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." (John iii. 13.) "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned." (Isa. xxix. 11, 12.) "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." (1 Cor. ii. 11.)

Ver. 4—7. "And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne." In the vision, Ezekiel "looked, and behold, an hand was sent unto me; and, lo, a roll of a book was therein; and he spread it before me: and it was written within and without: and there was written therein lamentations, and mourning, and woe." (Ezek. ii. 9, 10.) John's weeping much, is a

figure of the time of great sorrow to believers, that would intervene from the time of his vision, until its fulfilment; and also of the time of great trouble which would precede and accompany its accomplishment. "Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy." It was one of the elders who said unto him, weep not. "And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." (Rev. xix. 10.) Therefore the Lord further said unto his disciples, "A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world." (John xvi. 21.) Christ intimates that the birth of the man-child spoken of by Isaiah and John would give joy to the church. It is, however, the Lion of the tribe of Juda, the Root of David, and not the man, that hath prevailed to open the book, and to loose the seven seals thereof: for no man knoweth the Father save the Son, and he to whomsoever the Son will reveal Him. The Lamb as it had been slain, stood in the midst of the throne, and of the four beasts, and of the elders. The testimony which the Father hath given of the Son is the Spirit of prophecy. All the prophets bear witness to Jesus; and the apostles declared what they had heard and seen of Him. He is the central sun of the universe. In particular, in a very special manner, He is the Sun of Righteousness to mankind. His death, the Lamb as it had been slain, is the body of Moses; and His own

body is the church when glorified, in fulfilment of what all the holy prophets have spoken since the foundation of the world. The foundation of that church is built upon a Rock: Christ is that Rock; and all believers are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone. Thus it is we may behold, by faith through the Spirit, "in the midst of the throne, and of the four beasts, and in the midst of the elders, a Lamb as it had been slain." He had seven horns, denoting His omnipotence; and seven eyes, denoting His omniscience; and these are figures of the seven Spirits of God sent forth into all the earth: for with him is the residue of the Spirit; therefore our Lord said, "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." (John xv. 26.) "And he came and took the book out of the right hand of him that sat upon the throne." This denotes Jesus coming to take His great power and reign upon the earth: when by that power, not the power of might and authority—external compulsion; but when by the outpouring of His Spirit, He will make a people willing to give Him glory, and honour, and thanks. "And now therefore ye have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." (John xvi. 22.)

Ver. 8. "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints." When this period comes, and blessed be God it is come, it is done; the writings of the apostles and prophets shall

become harps, the instruments of praising and glorifying God. The Lord has been pleased to connect the execution of His own mysterious purposes with the prayers and supplications of His people. Although they are fixed and certain, both as to the time and the manner of their accomplishment, they are, nevertheless, the work of intelligent beings: and as in every act every man must be free, the manifold wisdom of God is gloriously manifested in connecting the fulfilment of every promise to His people, not only with their faith in Him, but above all, with their prayers and supplications unto Him. It is the most mysterious, but the most delightful of all God's arrangements in His providence, and also in His grace; that He has decreed, that, for the fulfilment of His promises, He will be inquired of by the house of Israel, to do it for them. No christian duty is of equal importance with the diligent seeking of God by earnest prayer. A man may be living in the midst of those whose hearts are full of the brightness of glory. A man may be spoken to by the voice of an angel, in words of celestial fire. A man may read a book, every page of which is full of the life of God: but except he pray, pray earnestly, fervently, continually, believingly, and hopefully; unless he pray in secret, wrestle with God, and not let Him go until He bless him; within his soul there will be a lifelessness and a darkness, which no external manifestation can enliven and illuminate. Ask, and ye shall receive; seek, and ye shall find; knock, and the door shall be opened unto you. O ye patient and tried ones, who have long laboured, and sometimes fainted, but revived again, assured that thy God was faithful who promised; ye who have been the Lord's remembrancers, and have given Him no rest, until

He would establish and make Jerusalem a praise in the earth; ye who are now pleading with God, day and night, and ye are many; rejoice, and leap for joy! your prayers have ascended into the ears of the Lord of Sabaoth; they are the golden vials full of odours, spoken of by the apostle; and in answer to the prayers of all saints from the foundation of the world, the Lamb of God once slain, but alive for evermore, has taken the book of the mystery of God, and has opened all the seals thereof: and now, let all in heaven, and all in earth, and all under the earth, and such as are in the sea, hear the voice of Him that speaketh from heaven, for the prophets and the apostles have begun to sing a new song, saying, "Thou art worthy to take the book, and to open the seals thereof, for thou wast slain; and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." The time of the conversion of all nations is come. "Listen, O isles, unto me, and hearken, ye people from far; The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; and said unto me, Thou art my servant, O Israel, in whom I will be glorified." (Isa. xlix. 1—3.) "Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth. For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall

be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell." (Isa. xlix. 18—21.) "So shall they fear the name of the Lord from the west, and his glory from the rising of the sun." (Isa. lix. 19.) "They shall not hurt nor destroy in all my holy mountain, saith the Lord." (Isa. lxv. 25.) "My house shall be called an house of prayer for all people." (Isa. lvi. 7.)

Ver. 10. "And hast made us kings and priests; and we shall reign on the earth." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom; and all dominions shall serve and obey him." (Dan. vii. 27.) Ver. 11—13. "And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands." This is the innumerable company of angels, the mount Sion, the city of the living God, the heavenly Jerusalem coming down from heaven, as a bride adorned for her husband. And they also sing a new song, "saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Thus saith the Lord—"I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, and every tongue shall swear." (Isa. xlv. 23.) Therefore was seen and heard in the vision—"Every creature which is in heaven, and in the earth, and under the earth, and such as are in the sea, and all that are in them, saying, Blessing,

and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." "And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever." (Ver. 14.) So complete will be the final accomplishment of all that is written in the Scripture of truth, that the writers of the Scriptures, and the writings themselves, are represented as falling down, when all is finished, and giving glory, and honour, and thanks to Him that sat on the throne, and who liveth for ever and ever. Ye prayerless professors, ye cannot partake of this glory; ye can know nothing of the joy unspeakable and full of glory. Hitherto thy Lord saith, "ye have asked nothing in my name: ask, and ye shall receive, that your joy may be full. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God." (John xvi. 24, 26, 27.)

CHAPTER XVI.

Rev. chap. vi. 1, 2. "And I saw when the Lamb opened one of the seals; and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering and to conquer." The opening of the seals is a figure of the unfolding, the making plain the mystery of God. When the Lamb opened one of the seals, John heard as it were the noise of thunder, the voice of God, who would Himself speak, yea, roar, when He came to make Himself fully known. One of the four beasts, that is the first, Isaiah, said, Come and see. "And I saw, and behold a white horse," a figure of righteousness and peace. And he that sat on him had a bow, with which he shot arrows and wounded the hearts of the king's enemies; the arrows of truth converting sinners unto God. And a crown was given unto him, and he went forth conquering and to conquer. The opening of the seals has a twofold interpretation. There is disclosed the mystery of the Divine counsel from the beginning of the world up till this time, and the mystery of the same counsel from this time until the end. Christ went forth riding on the white horse when He laid the foundation of the world; and God has said unto Him, "Sit on my

right hand, until I make thine enemies thy footstool;" (Heb. i. 13;) and He must reign until He shall have put down all rule, and all authority, and power. What is here taught is the triumphant counsel and purpose of God, which Isaiah has declared, when God said by Him, "My counsel shall stand, and I will do all my pleasure;" (Isa. xlvi. 10;) and again, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. lv. 10, 11.) In all that is past, Jesus has conquered; not one of all the children His Father gave Him has been lost. Not one purpose of the Divine plan has been frustrated; at this moment, Jesus wears the crown of victory, for He has triumphed over all, and in all things; and now is to be witnessed by angels and men a glorious manifestation of His conquests upon this earth; for the prayer He taught His disciples will now be answered; His Father's name will be hallowed; His Father's kingdom shall come; His Father's will shall now be done on earth as in heaven. Then will Christ have conquered all.

Ver. 3, 4. "And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword." When the second seal was opened, the second beast, the prophet Jeremiah said, Come and see. The red horse is a figure of

violence and blood. Power was given to him that sat on him. Satan is here referred to; his power is great, but it is the power of a creature, derived by creation from his Creator. Not that God gave him power to do evil, but that the power he derived from God he made use of against God. Satan when he seduced our first parents gained an ascendancy over mankind, which he has retained in great measure up till this time; and while the events of providence have been controlled by Him who sat upon the white horse; and although Jesus has done according to His own will among the inhabitants of the earth, accomplishing His eternal counsel; still Satan has been permitted, in subserviency to Christ's will, to do His will also; and the miseries, and desolations, and destructions which have again and again overtaken individuals, families, communities, and nations have been entirely the work of the Wicked one, who took peace from the earth, and has set men to war and to fight one against another, and to kill each other. Satan has filled the earth with violence, and covered it with the slain of mankind for nearly six thousand years. He received a great sword. Christ came, and when He was born the heavenly host sang, Peace on earth, good will to man. Yet our Lord said, I am not come to send peace, but a sword; meaning thereby that the great adversary would take occasion from the preaching of the gospel to persecute and destroy more furiously. But the things concerning him have an end; the sword he has so long wielded shall in the end be turned against himself; he who hath killed by the sword must be killed by the same sword. He who has shed the blood, destroyed the life of man, by man his life must be destroyed. And Christ through death has destroyed not only the power

of death, but through death He is destroying, and will finally overthrow and kill him, even the devil, who has the power of death. Jesus has gone forth conquering and to conquer.

Ver. 5, 6. "And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine." When the third seal was opened, the third beast, the prophet Ezekiel, said, Come and see. The black horse is a figure of God's overruling the desolations caused by Satan, and making use of them as the furnace of affliction in which to purify, and make white, and try His people. The pair of balances indicate the strict justice and equity of the Divine procedure. The voice is the voice of God Himself, saying unto men, that if they will learn righteousness when His judgments are abroad in the earth, and return unto Him, and put their trust in Him, He will open the windows of heaven and pour out a blessing so abundant that there will be a measure of wheat sold for a penny, and three measures of barley for a penny. "Let all the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us." (Psalm lxvii. 5, 6.) "Hurt not the oil and the wine." It was oil and wine which the good Samaritan poured into the wounds of him who had fallen among thieves, when he went down to Jericho. The fruit of the olive-tree honoureth God and man; the fruit of the vine cheereth God and man. The meaning is that all

take heed lest they cast any stumbling-block in the way of believers, whether Jews or Gentiles; that all beware of causing offence to the saints of God, or to God, by being the occasion of His saints stumbling. "Hurt not the oil and the wine."

Ver. 7, 8. "And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse; and his name that sat on him was Death, and Hell followed with him: and power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth." When the fourth seal was opened, the fourth beast, the prophet Daniel, said, Come and see. The pale horse is a figure of utter destruction: great and unprofitable sufferings occasioned by him who sat upon the red horse, to those who repented not of their iniquities. Death sat on the pale horse, and Hell followed him. These are figures of great distress and perplexity to those who fear not God, and honour not His name. They are in the power of the wicked one; they are said to be lying in him, content to be under his ruinous sway, led captive by him at his will. To them no mercy can be shown: God is just as well as merciful; to hardened and reprobate sinners, mercy cannot be measured out in the least degree; they are given over to their reprobate minds, and they work iniquity as by a law, with great greediness. It is impossible for such to escape, either in this life or in that which is to come. Daniel predicts the manner in which the pale horse would go forth, and also fortells the portion and spot of earth within which its ravages would be chiefly confined. Those countries in which the gospel was preached

originally having, after receiving it, corrupted its simplicity, and departed from the truth, were sinners against God in a great degree. Because of their transgressions, He gave them up to their own delusions, and Satan having the undisputed sovereignty over them, has wielded his sword against them, and destroyed with great fury. They had power over the fourth part of the earth: that is the whole kingdom of the beast, which arose out of the sea, having seven heads and ten horns. They have been followed, (and alas! their career is not yet finished,) by great desolations, caused by war, and famine, and pestilence, and man's inhuman cruelties practised upon his fellow-man. Still the pale horse rides forth, and will not have ended his career until the nations of Europe, that serve not God, are utterly wasted and destroyed, their power broken, their people scattered, and their countries a desolated waste.

Ver. 9—11. "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled." The opening of the fifth seal makes known the truth, that there is a place, or rather a state, in which the souls of them who were slain for the word of God are at rest, even under the altar. They are, so to speak, very near in their spiritual state to their Divine Lord. They also are much interested in what goes on

in the earth, and they know what events are transpiring, although they are ignorant of the future in God's purpose; for at a certain stage of the history of the world, what was taking place seemed to have disconcerted them. They had been expecting a speedy termination of the reign of wickedness, when a new phase of providence opened up, which when developed, so astonished them, that the feeling it produced was as if they had "cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" The idea conveyed is, that when the Heathen Roman Empire was wounded by the preaching of the word, and was fast breaking up into fragments, the martyrs slain for their testimony by the persecuting power of that Empire, began to expect the immediate triumph of the gospel upon earth; when lo, and behold, a new and more formidable enemy makes his appearance, even the abomination that maketh desolate; and when they saw the Mahomedan delusion arise and be established in the east, and the Romish delusion arise and be established in the west, it was then they cried out with a loud voice unto God. Although the prophets and apostles foretold all these things, still they only spake as they were moved by the Holy Ghost: they knew not the times and the seasons, neither did they know the manner of the fulfilment of their own predictions; for it is written concerning the Old Testament prophets, that they "inquired and searched diligently: searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." (1 Peter i. 10, 11.) The times and the seasons the Father hath kept in His own hand, and they

have been hid both from angels and men from the foundation of the world, until the appointed time. White robes were given them, they were clothed upon: and it was said unto them that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled. These are they mentioned in Revelation xx. 4: "the souls of them that were beheaded or slain for the witness of Jesus, and for the word of God," during the existence of the power of the beast, that ascended up out of the bottomless pit; for it is said, they "had not worshipped the beast, neither his image, neither had received his mark in their foreheads, or in their hands; and they lived, (that is, they were born from above by the Spirit of God,) and they reigned with Christ a thousand years;" that is, they triumphed as he triumphed, by suffering unto death.

Ver. 12—17. "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind: and the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens, and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" The opening

of the sixth seal closes what may be called the political history of those nations under the spiritual dominion of the beast. The details of the great calamities that will precede and accompany the utter overthrow of every antichristian power, and the wasting of many of the nations, are fully given in many parts of this book. The heavings of the great earthquake have begun their work among the continental nations in 1848, and shall without fail accomplish, in the fulness of the time, the whole purpose of God. Be it observed, the persecution of the saints, the slaying of the witnesses of Jesus, is introduced as one special ground why God gives full power to him who sits upon the red horse, now to go forth, and destroy, and utterly make away with many. They have ears, but they hear not; eyes, but they see not: they are rushing upon their own destruction, regardless of the warnings of providence; and so inveterately obstinate are their hearts, when the light of truth shines forth with incontrovertible clearness, they may, they cannot but believe their senses and tremble: but they will not kiss the Son, they will not bend their wills in submission to the will of God, and because they despise reproof, and will not be warned, their doom is sealed: for if in these perilous times judgment must begin at the house of God—and it is begun—"if it first begin at us, what shall be the end of them who obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Peter iv. 17, 18.)

Rev. vii. 1—3. "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." The four angels are unclean spirits; the four winds of the earth are the spirits of men; the wind they sought to prevent to blow is the Spirit of God; the earth is that portion of the globe where men are found who worship God; the sea is human life—the nations of the world who know not God, and do wickedly; trees are individual men. This is a representation of what occurred at the beginning of the history of mankind; it was then that Satan and the other unclean spirits took up their position on the four corners of the earth, having power over all men because of sin, and endeavouring to prevent any man being made like unto his God, by receiving of His Spirit. But another angel is seen ascending from the east: so soon as man had fallen under the power of unclean spirits, the Saviour is promised; the angel appears having the seal of the living God, which is another figure of the Spirit of God, whereby we are sealed unto the day of redemption. And he cried to the four angels, who, because of man's fall, had received power to hurt the earth and the sea—the visible church as well as unbelieving men—and he said, do no harm, either to the earth,—the place where the church is planted; or the sea,—the nations of ungodliness; or the trees,—individual men; until we have sealed the servants of our God in their forehead. In other words, thy power to hurt and destroy, shall only be permitted to molest my servants to the extent that I will make glorifying to myself, and profitable unto

them; and on all occasions, my saints shall first be purified, made white, and tried, and delivered entirely out of thy power, ere thou art permitted to do thine own will against the workers of iniquity.

Ver. 4. "And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of Israel." Of each tribe there were sealed twelve thousand. The tribe of Judah is mentioned first, because it is the tribe of the Lion of Juda, the tribe out of which sprung the Messiah according to the flesh, it is the royal tribe of the house of Israel. Those sealed belong in equal proportions, as to number, to every tribe of the Israel of God. They are all those chosen from among men, to bear witness for God and His truth, during the times of the regeneration of the world. Those who by faith and patience have possessed their souls, from the time of righteous Abel down till the times of the restitution of all things. A certain fixed number, few in comparison with those who are called, and justified, and glorified, in virtue of the electing grace of God in Christ Jesus, still a goodly company, are thus redeemed from among men; being the first-fruits unto God and the Lamb. This is the first resurrection, and over such the second death has no power. These are they which were not defiled with women, for they are virgins. These are they which follow the Lamb whithersoever he goeth; all the sanctified in heart and life, that die before all things are restored on this earth.

Ver. 9—17. "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes,

and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes." These are they who shall dwell on the earth in the last days, when all nations, and kindreds, and people, and tongues, shall serve and obey Christ. In the fifth chapter, at the thirteenth verse, their earthly state is referred to; in the present passage it is their glorified state which is described. Now there are three classes of saved men: the stars, the crown of the head of Christ's body; these are the one hundred and forty and four thousand, the first-fruits unto God and the Lamb. Then the sun with which the body is clothed, all those, even that great number which no man can number, who in the last days shall be filled

with the Spirit of God, and shine forth as the sun in the kingdom of their Father. These have come out of great tribulation; for they lived upon the earth, and were for the most part present among men, during the occurrence of one or other of these several perilous and awful conflicts which preceded and terminated in the utter destruction of sin and sinners from off the earth. They washed their robes and made them white in the blood of the Lamb: they wrought out their own salvation with fear and trembling, God working in them to will and to do of His own good pleasure. Therefore they are clothed with white robes, and have palms in their hands: the white robes being their personal works of righteousness, wrought in faith, not of themselves, but by the grace of God; and the palms of their individual triumph over sin while in the body. He that sitteth on the throne, even their Father, dwells among them. They are the objects of special love, because the subjects of special grace. The Lamb whom they honoured upon earth, will honour them in a particular manner in heaven. But there is a third class much more numerous than even the stars and the sun, they are those whose names are written in the Lamb's book of life from the foundation of the world; and although not sanctified by a life of godliness, were, nevertheless, foreknown by God, and therefore predestinated by Him, of His own mere good pleasure, to be conformed to the image of His Son, that He might be the first-born among many brethren. "Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." (Rom. viii. 29, 30.) Be it observed, sanctification—by which I mean a life of godliness upon the earth, between the

time of believing and the entrance into glory—sanctification is left out. Those who are sanctified, are chosen as well as called. Those who are only called, are nevertheless justified and glorified. These are they who shine with a borrowed light, never having shone as lights in the world. Their glory is the glory of the moon. So then we have the glory of a terrestrial body, the latter-day glory of Christ's church upon the earth. The glory of the celestial bodies, the whole redeemed family of mankind. These apportioned into three divisions: the glory of the sun, those translated without tasting of death; the glory of the moon, those having no works of personal righteousness, wrought in faith, by grace, upon the earth; the glory of the stars, those bright jewels of Immanuel's crown, who, amid scorn, and reproach, and ridicule, and contempt, have been found faithful—those excellent spirits, of whom the world was not worthy, who were faithful unto their Lord amid toils and labours, persecutions and tortures, even unto death itself—those angels in human form, clothed with a cloud, who preached salvation, and turned many to righteousness; these stars shall differ the one from the other in glory, but they shall all shine as stars in the spiritual firmament. The salvation of any but those who believed was of necessity kept secret until the time came when the sheep and the goats would be separated, and when all the sheep would hear their Master's voice, and follow Him whithersoever He led them. The Scriptures are intended for those into whose hands they have come; and it is self-evident that if this truth had not been intentionally hid and obscure, many would have been tempted to the commission of the unpardonable sin of living as they pleased and yet hoping

for salvation. It is a painful fact, that the vessels of wrath fitted to destruction have been more numerous among those nations who made a profession of christianity. God has graciously arranged that Satan's chief victims in this life have been his own offspring. Satan knew not, neither did the world, neither any of God's creatures until the day reveal it. The children of God, and the children of the wicked one, had nothing in their individual character by nature to enable even Satan himself to distinguish his own. They whom God sealed Satan knew, and persecuted as often as he could unto the death. But just as his own offspring in the two great delusions, Popery and Mahomedanism, have been made the scourges of each other, so the children of the wicked one have been the tormentors of the children of the wicked in this world; while God's children, who had no mark set upon them, have in general lived unknown, and sometimes undisturbed, because in circumstances to be beneath the concern of Satan. It is a marvellous display of Divine wisdom, and all men shall see it fully in the world to come; for then it shall be made manifest that while a very large number of God's children, even nine-tenths, with the exception of the stars, lived in this world the children of wrath, even as others, nevertheless, among Satan's own offspring, whom God never knew, was the principal power of his wickedness and fury felt; and they who should have been his peculiar care, had he one spark of proper feeling within him, will be found to have been those against whom he most frequently drew the great sword, and set them to war, causing to kill and destroy each other. Shall any one ask a reason for God saving so many who all thought would be lost? Consider thyself, O man, what hast

thou that thou hast not received? If God has not only saved thee, but has given thee the high distinction of choosing thee in Christ, to bring forth good fruits in this life, wilt thou question for one moment the proceeding of that gracious and holy Being, who has not seen meet to confer the same privilege upon a very large number of thy fellow-saints, like whom you were also a child of wrath and disobedience? If thou wilt refuse salvation to any but those who believe the gospel, art thou not limiting the mercy and the grace of God in Christ? Art thou not also making thy faith somewhat meritorious in securing thy justification? Now faith and justification are both alike the gift of God. To those to whom the gospel is preached, the solemn alternative is, believe and be saved; believe not, that is, deliberately despise, and reject, and contemn my salvation and thou shalt be damned. But it is in the electing purpose of God all our hopes of salvation can alone rest. Good works will make for us a bright and glorious crown. Faith, working by love, overcoming the world, will make us bright gems in Messiah's body. Still to grace we owe it all; how then can we, who are wholly saved by grace, and saved with a richer and more glorious salvation, object to God's bestowing upon as many as He sees meet the great and unspeakable gift of life eternal. Believe it, for it is the true saying of God, every man shall be saved; every child f Ada m is a child of God in Christ; and surely thy faith is small indeed if thou canst not believe it possible with God to do this. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth. So is every one that is born of the Spirit; and in the last breath breathed by myriads of the human

family, God may have breathed into them the Holy Ghost, and that free nature which otherwise would have been extinct, from thence become a living spirit made like unto the Son of God by the power of an endless life; and the body made a member of Christ's body, sown in the earth in corruption, it shall be raised in incorruption; sown in dishonour, it shall be raised in glory; sown in weakness, it shall be raised in power; sown a natural body, it shall be raised a spiritual body; for this corruptible must put on incorruption, and this mortal must put on immortality. So then, let all living saints give glory to God in the highest for the incomprehensible mercy and love of His eternal purpose to man. Know all men, if any presume to expect salvation, and yet deliberately despise it and live godless lives, saying they shall be raised in glory by the grace of God, the case of such is all but hopeless; they prove themselves to have neither part nor lot in the great redemption; and let those who believe be stirred up to greater perseverance and diligence, always abounding in the work of the Lord, forasmuch as they know that their labour is not in vain in the Lord.

CHAPTER XVII.

Rev. chap. viii. ver. 1. "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." When the seventh seal is opened, the mystery of God is finished; the whole counsel of God to man is made plain. The silence in heaven indicates the effect that will be produced upon men's minds, as well as the solemn nature of the disclosures made.

Ver. 2. "And I saw the seven angels which stood before God; and to them were given seven trumpets." The seven angels are the ministering spirits, sent forth to minister to them who are the heirs of salvation. The seven trumpets are the whole revealed counsel of God; all that He has said in His word, which is the sound of His voice.

Ver. 3, 4. "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." This angel standing at the altar offering up much incense, is Jesus the mediator between God and men; who is able to save

them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. Because of His intercession, God heareth the prayers of all saints made in His name; so that the smoke of the incense with the prayers of saints ascend up before God. It also indicates that the opening of the seventh seal will be preceded by much prayer and supplication, ascending up to God from the saints.

Ver. 5, 6. "And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. And the seven angels, which had the seven trumpets, prepared themselves to sound." In answer to the prayers of saints, Jesus fills the censer with fire of the altar, and casts it into the earth. He pours out His Holy Spirit upon His people, specially upon those who dwell upon the figurative earth, where He purposes manifesting His glory, to prepare men for the reception and belief of what He will make plain of the mysteries of the written word. The voices are figures of the commotions that will take place among men. The thunderings and lightnings are figures of Jehovah's special manifestations of His presence. The earthquake is a figure of the great changes which will follow. "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit." (Joel ii. 28, 29.) "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh

at hand." (Joel ii. 1.) So the seven angels, which had the seven trumpets, prepared themselves to sound.

Ver. 7. "The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up." The hail is the testimony of water, in the washing of regeneration by the word. The fire is the testimony of the Holy Spirit, producing faith in them that hear the word. The blood is the testimony of the blood of sprinkling, which speaketh better things than that of Abel. They were cast upon the earth; "There are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one." (1 John v. 8.) This is a figure of the gospel dispensation; and the first thing which God declares is, that during the continuance of the gospel dispensation, from the time of Christ until the end of the world, the third part of trees are burnt up. Trees are individual men. Those burnt up are "the wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever." (2 Pet. ii. 17.) "Clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever." (Jude 12, 13.) The Lord said, "Every plant, which my heavenly Father hath not planted, shall be rooted up." (Mat. xv. 13.) "And all green grass was burnt up." "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof as the flower of the field: the grass withereth, the flower fadeth; because the Spirit of the Lord blow-

eth upon it: surely the people is grass." (Isa. xl. 6, 7.) We shall not all sleep, but we shall all be changed. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord," (2 Cor. iii. 18.) The voice of the first trumpet declares, that of all the men who shall dwell upon the earth, during the time of the gospel dispensation, one-third are the children of the wicked one, the vessels of wrath fitted to destruction; and that they shall all be burnt up, root and branch, with an everlasting destruction from the presence of the Lord, and the glory of His power. That the wind—the Holy Spirit—shall blow upon all the rest, destroying their earthly and natural bodies, which are but grass, and fashioning them anew like unto the glorious body of Christ.

Ver. 8. "And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood: and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed." The great mountain burning with fire is "the mount that burned with fire that might be touched;" this figure denotes the time of the Jewish dispensation. It was cast into the sea; the sea, that is, the sea of human life. One-third part of human life became blood; the third part of the individual creatures in that sea, that had life, died; and the third part of ships, that is, men were destroyed. The voice of the second trumpet declares, that during the time of the Jewish dispensation, one-third of the sea of life was the seed of Satan; one-third of those individuals who lived, died the second death, from which there is no awaking.

One-third part of men were destroyed with an unending destruction.

Ver. 10, 11. "And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters. And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter." The great star is Satan, who fell from heaven, where he shone as a burning lamp. He fell upon the rivers, the streams of life, and upon the fountains of waters—he polluted the fountains of human life in the temptation and seduction of Adam and Eve; but he only fell upon the third part of the rivers, their descendants. He is called Wormwood, and he made a third part of the waters of human life like himself, wormwood—one-third of mankind being his spiritual offspring—and many men died because the waters were made bitter. "Wherefore, by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. For by one man's disobedience many were made sinners. Through the offence of one many are dead." (Rom. v. 12, 19, 15.) The voice of the third trumpet declares, that Satan was an angel of light and fell from heaven; that he corrupted the streams of human life at their fountain head; that one-third part of the waters of human life were made like himself, wormwood.

Ver. 12. "And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not

for a third part of it, and the night likewise." The third part of the sun is the third part of God. Jesus the Son of God, the second person in the Godhead, was "stricken, smitten of God." (Isa. liii. 4.) "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the Shepherd." (Zech. xiii. 7.) "I am he that liveth, and was dead; and, behold, I am alive for evermore." (Rev. i. 18.) And the third part of the moon; men who were created in the image and reflected the glory of God. And the third part of the stars; the heavenly host, angels. The third part of all were darkened, their light was extinguished. The day shone not for a third part; that is eternity. The Lamb shall be for ever in the midst of the throne as it had been slain. The fire which consumes the wicked, and is prepared for the devil and his angels, is everlasting: the worm dieth not, and the fire is not quenched. These shall go away into everlasting punishment. Their punishment is everlasting destruction from the presence of the Lord and the glory of His power. And the night likewise: during the dark night of this world's history one-third of each was darkened. The voice of the fourth trumpet declares the great mystery of godliness—God manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory; and the mystery of iniquity, terminating in the everlasting destruction of them that destroy the earth.

Ver. 13. "And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels,

which are yet to sound!" This is an intimation, that the voices of the trumpet of the three angels yet to sound, would declare things that were to come at the time the vision was given.

Rev. ix. 1, 2. "And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit." The same star who fell upon the waters had power given to him: Satan was permitted to fill the earth with seducing spirits and doctrines of devils, teaching men to speak lies in hypocrisy, accompanied with signs and lying wonders, and all deceivableness of unrighteousness. The sun is the church of Christ, and the air the breath of life. Satan darkened the church, and became the prince of the power of the air. Four angels then stood on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

Ver. 3, 4. "And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads." A minute description of the locusts is given in subsequent verses. They only received power to hurt those who had not the seal of God in their forehead. The one hundred and forty and four thousand were not to be deceived by them, for they are virgins. If God be for us, who can be against us? And who is

he that will harm you, if ye be followers of that which is good? Neither were they to be permitted to do any real injury to any of those who are the heirs of salvation, though not sealed in their foreheads; these are the grass of the earth, the green things, and the trees, the planting of the Lord.

Ver. 5, 6. "And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them." The establishment of popery is what is predicted. The five months during which the locusts had not power to kill men, are the 150 prophetical years, or 148 ordinary years, which elapsed from the time the pope was declared universal head of the church in the year 606, until the year 754, when those events began which resulted in the setting up of the abomination that maketh desolate—the union of civil authority with spiritual power. But their having no power to kill has another interpretation. It is the letter, the word that killeth. They were not as teachers to preach the truth, but they were to depart from the faith, and speak lies in hypocrisy. Therefore they tormented men, and their torment was as the torment of a scorpion when he striketh a man. They stung men's consciences, and awakened feelings of remorse and guilt; they wounded, but they had neither oil nor wine to pour into the wounds of those whom they stung. There is also a third interpretation of this passage; they had no power to kill men for five months; that is, the wills of men were not made subject by external force or authority;

during these 150 years men were free in a great measure from outward constraint, and their peculiar sin was, that "they received not the love of the truth that they might be saved. And for this cause God sent them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." (2 Thess. ii. 10—12.) Thus the locusts had no power to kill the bodies of men; they had no power to kill the old man which is corrupt, because that can only be done by the preaching of the word of truth; and they had no power to kill the wills, or true life of men, during 150 years. "In those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them." Men shall seek relief from the stings of the scorpions. They shall desire to have their troubled consciences eased, and their guilty terrors removed. But they shall obtain no relief from the one, neither shall the other cease to trouble them. They love unrighteousness, and hate the truth, that truth which alone could deliver them. Therefore God took away that which they despised, and gave them their own delusions. "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea; and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it." (Amos viii. 11, 12.) The Mahomedan delusion is referred to in this passage as well as the Roman. As a system of religion, it is of precisely the same nature as the Roman; it is the same in its origin, and is under the same king, who having his name written in the Hebrew, as well as

the Greek tongue, indicates that the voice of the fifth trumpet predicts the rise of both systems—the one to take possession of Jerusalem and the east, which it did in the year 637; the other to assume authority over the Greek church as well as his own, which he did in the year 606. Thus were the three shepherds cut off in one month—Jerusalem, Constantinople, and Rome—the three chief seats of the true religion became the synagogues of Satan. It was then that the prophecy of Zechariah was fulfilled, which saith, "Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me. Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another." (Zech. xi. 8, 9.) The voice of the fifth trumpet has reference to the going down of the sun, and the darkening of the earth in the clear day; the locusts coming out of the smoke that darkened the earth, and preparing men's minds, by the sting of their delusions, for the setting up of the abomination that maketh desolate. The western Antichrist is chiefly pointed at, because it was to take more time to ripen the delusion in the west than in the east. Both are included, and it is predicted that 150 years would elapse from the appearance of the first, until it assumed its real character, and that then both would be in full operation.

Ver. 7—11. "And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron;

and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions; and there were stings in their tails: and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon." The plagues which God brought upon the land of Egypt under Pharaoh, by the hand of Moses, are instructive lessons as to the repeated warnings Jehovah gives to sinners, and the progressive character of His judgments. Be it observed, it is God's withdrawal of Himself that causes calamities to befall nations and individuals. Wherever He is, there is not only perfect peace, but undoubted security from all danger. They who grieve God's Spirit, quench His influences, disregard the word of truth, and fear not God, should consider, that in such a state of mind they are forsaken by God; and when the Lord leaves a man, a city, or a nation, there may be written over it, "Ichabod! the glory departed." The first of the three last plagues sent upon Pharaoh, was a plague of locusts. "And the locusts went up over all the land of Egypt: very grievous were they; before them were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt." (Exod. x. 14, 15.) The spiritual locusts were empowered to do the same thing to those men who had not the seal of God upon their forehead. "They were like unto horses prepared

unto battle:" they were spirited, active, and energetic, eager in doing their work. "And on their heads were as it were crowns like gold:" they were very successful; they pretended to be working for an unfading crown of gold, but their crowns were counterfeit—they had only the resemblance—they were like gold. "And their faces were as the faces of men:" they were men, the locusts were in human form. They appeared among men as men. "And they had hair as the hair of women:" long hair is a covering for women, so the locusts associated together and covered themselves in the garb of churches. "And their teeth were as the teeth of lions:" once in their power, and men were as if in the mouth of a lion, from which there is no escape. "And they had breastplates as it were breastplates of iron:" they were themselves well protected from external injury; their delusions were to have not only full power to manifest themselves, but when so manifested, there would be no power remaining that could assail and injure them. "And the sound of their wings was as the sound of chariots of many horses running to battle:" they were very numerous; they spoke great swelling words of vanity; they would be accompanied with great external pomp and worldly show, like the gay and glittering trappings of an army; they would be very unlike the still small voice of the Lord, which neither cries, nor lifts up, nor causes to be heard in the streets; and they would terrify men by their delusions and pretensions. "And they had tails like unto scorpions; and there were stings in their tails:" their followers were like themselves; the locusts and those deluded by them were both alike scorpions—wicked and ungodly men, the seed of the wicked one; and but for their followers—their disciples, their dupes, the

blind led by the blind—they could have had no power; therefore there were stings in their tails—their followers were as guilty in God's sight as themselves. "And they had a king over them:" they did not go without a leader, able and skilled in all subtlety. "The angel of the bottomless pit" was their king: the spirit which worketh in the children of disobedience. "Whose name in the Hebrew tongue is Abaddon:" he was to reveal himself in the eastern or Mahomedan delusion as the destroyer. "But in the Greek tongue hath his name Apollyon:" the circumstances of the west being materially different from those of the east, he was to wear a different aspect there; but his character, as revealed in the Roman delusion, although externally different, would be essentially the same as in the eastern; for there also he shall be known as the destroyer. "And their power was to hurt men five months:" as already explained, it would be 150 years from the time of their first appearance, until they were both fully revealed in their real characters.

Ver. 12. "One woe is past; and, behold, there come two woes more hereafter." The sun has gone down, the earth is darkened, the air is filled with smoke, locusts have come out and destroyed all before them, the Spirit of God is withdrawn, the word of truth is powerless, and delusions and lies prevail. This is the one wo, which the voice of the trumpet of the fifth angel declared would come, and it has come, and is past.

Ver. 13—15. "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were

loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." The voice coming from the four horns of the golden altar indicates, that God has provided a city of refuge for sinful men, by fleeing to which they will be kept safe from all harm; that the mercy of God in Christ flowing out to sinners even in this life, binds and restrains the spirits of wickedness in their cruel and destructive purposes; that the sin of those who lived at the time spoken of, was the sin of trampling under foot the blood of the Son of God and despising it; that God who had power over this wo was a God of mercy and love, but that men's great wickedness and hatred of His truth, made it impossible for Him to interpose as their deliverer. Therefore He said, "to the sixth angel which had the trumpet," (which means that when God spake it was done,) "Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." The four angels are innumerable wicked and unclean spirits, those who are the instruments of utterly destroying their own fellows among men. "For an hour, and a day, and a month, and a year," signifies, all time. God needs but to loosen the restraint in which He holds the unclean spirits, and they make themselves willingly but wickedly the instruments of His vengeance upon rebellious men. They are the occasion of the third part of men coming into existence at all upon this earth; and in the manifold wisdom of Jehovah, the same power that brought them into being to oppose His will, also destroys them with the wicked purpose of still further frustrating the Divine counsel. But God's will has been

done in both instances by His enemies in their very opposition to Him; wicked men have lived and died lives of ungodliness and impiety, free and unfettered in their every volition by Jehovah; still they have only accomplished His purpose, and in doing so have destroyed each other; and when the whole mystery is finished, every living being will give glory to God in the highest.

Ver. 16, 17. "And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone." These were bound in the great river Euphrates, and when loosed were first permitted to associate themselves with the Mahomedan delusion. The smoke out of the furnace arose first in the west; the army of unclean spirits assumed their power first in the east. "They were horsemen;" they, so to speak, rode upon the locusts like horses, which came out of the smoke. Their number being given indicates, that with God every evolution of His glorious purpose is exact, and in strict accordance with His eternal counsel, although it always has been mysterious and incomprehensible with man. He numbers what is innumerable to man. He numbers the very hairs of our head; so He numbered the unclean spirits who were loosed, and neither one more nor one less was permitted to go forth; neither did they do one thing without God's permission, nor leave one thing undone, which formed part of His mysterious counsel. "And thus I saw the horses in the vision," the locusts, "and them which sat on them," the unclean spirits. "Having breastplates of

fire, and of jacinth, and brimstone;" breastplates bear upon them the name or names of those whom the parties wearing them represent, as well as serve for a means of defence in action. The breastplates of fire denote what is spiritual, for fire is the figure under which God is represented in the purifying, and also avenging manifestations of His Spirit. They represent spiritual powers. Jacinth is of a reddish-yellow colour, which with brimstone fitly represent the powers of spiritual wickedness, the angel of the bottomless pit; and God's Spirit being withdrawn, their armour was unassailable; the strong man armed kept his palace, and his goods were at peace. "And the heads of the horses were as the heads of lions." The lion is a figure of triumph, and their horses having the heads of lions denotes their success. "And out of their mouths issued fire, and smoke, and brimstone." These are elsewhere used in Scripture as figures of the kind of punishment God has prepared for the wicked; and in the present instance, they denote, that these innumerable wicked spirits were the ministers of God's just vengeance upon godless and wicked men.

Ver. 18, 19. "By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt." "The third part of men were killed;" these are the seed of the serpent, the children of the wicked one. They were killed; this has a twofold interpretation; their life while they lived was taken from them. The true life of a man is his spirit or will; this was killed in every one of the seed of the serpent, the third part of men, and they became possessed of

unclean spirits who ruled in them, and over them, according to their will. Until that time, the unclean spirits were bound, and the third part of men who were previously clouds without water, bodies without real spiritual life, then became possessed of unclean spirits, who wrought in them and by them all manner of conceivable wickedness with greediness. It was truly the hour and the power of darkness. The other interpretation of their being killed is, that they were utterly destroyed—their spiritual individuality extinguished—their spiritual life darkened for ever. The third part of men are thus twice killed by wicked spirits—their will is destroyed while they live—their spiritual life is wholly extinguished when they die. "Out of their mouth" proceeded what occasioned death. This is the counterpart of that which the Scripture elsewhere saith, "Man liveth not by bread alone, but by every word which proceedeth out of the mouth of God." The word of God killeth that the Spirit may give eternal life. What proceedeth out of the mouth of wicked spirits killeth, that it may occasion eternal death. "Fire, and smoke, and brimstone, proceed out of their mouths." These are seducing spirits, speaking lies in hypocrisy; teaching doctrines of devils; deceiving those who believe not the truth, but have pleasure in unrighteousness. "For their power is in their mouth, and in their tails," in what they teach, and in those who give heed to them. "For their tails were like unto serpents, and had heads, and with them they do hurt." Their followers are the seed of the wicked one; they have heads—human understandings and intellects; and with both, their serpent nature and their human understandings and intellects, they do mischief.

Ver. 20, 21. "And the rest of the men, which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornications, nor of their thefts." The remainder of the third part of men, the seed of the wicked one, who remain and are alive when God returns again by His Spirit to quicken and regenerate the world, will not repent. Neither the plagues that are past, nor the troubles that are present, nor the wrath that is to come will move to repentance those rebellious and self-willed spirits; they will rather blaspheme God more and more, who hath power over these plagues. And what will be a source of joy, and gratitude, and thanksgiving to believing and obedient spirits, will be to them the source of their plagues and troubles. They hate the truth, and will not come to the light lest their deeds be reproved; and when the Sun of Righteousness again rises in the spiritual firmament, His power upon them will be a scorching power, which shall scorch them with great heat: still they will not repent; they will not cease from their abominable idolatries and works of wickedness; so that nothing remaineth for such but a fearful looking for of judgment and fiery indignation which shall consume the adversary. They who will not now repent must inevitably perish, and shall be destroyed; for the Lord our God is come, and He is a consuming fire.

Rev. x. 1—3. "And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were

the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices." This chapter has been partly explained already, and probably the event in fulfilment of the prediction will be its best commentary. Nevertheless we shall go over it again. "A mighty angel," signifies a great spirit. "Coming down from heaven," being a contrast with those last seen by John in the vision—they being unclean out of the bottomless pit. "Clothed with a cloud,"—in a human body. "A rainbow upon his head,"—his mission, one of mercy and love from God to men. "His face as it were the sun:" the face of Moses shone when he came down from the mount, after seeing God face to face; so this messenger shall declare and make known the glory of God, having seen Him, as it were, face to face. "His feet as pillars of fire,"—his being disciplined for the work by a fiery trial, having learned obedience by the things which he suffered. "In his hand a little book open,"—the sealed book of God's purpose, the book of life which the Lamb had opened. "And he set his right foot on the sea, and his left foot on the earth,"—his face was towards the north, his right foot standing on the continent of Europe, and his left foot on Great Britain,—the portions of the globe more immediately interested in what he was commissioned to declare. "He cried with a loud voice, as when a lion roareth,"—his was the triumphant voice of Messiah's triumphant purpose. It was loud, intended to be heard by all; it was like a lion roaring, would strike terror into the hearts of the king's enemies, would startle, but ultimately give courage to

the friends of Jesus. "When he had cried, seven thunders uttered their voices,"—the great trumpet of God, Jehovah Himself, was heard. It will be a day of almighty power and grace, for the seven thunders will be accompanied by God's lightnings, the seven Spirits of God; and every eye shall see Him when He comes, as well as every ear hear Him when He roars out of Sion, when His voice cries in the city.

Ver. 4—7. "And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." What the seven thunders uttered, is what the messenger is now to declare, and those things were to be sealed up until he appeared to make them known. When the messenger was to come, the great and dreadful day of the Lord would be at hand, and what he would declare would be with all the solemnity and sacredness of an oath—a figure of the truth and certainty of what he would say; and he would make known to men in the name, and by the command of God, that the end of the world was near, and that the events connected with the sounding of the seventh angel would finish the mystery of God; that when he shall begin to

sound, that mystery shall be made plain, and all things restored, of which God hath spoken by the mouth of all His holy prophets, since the world began.

Ver. 8—11. "And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up: and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings." This is descriptive of the manner in which the messenger will be prepared for his work. He must eat the book; that is, his mind must be filled with the knowledge of God's counsel, and this he must learn gradually; be trained throughout his early life in a way that will develop his mental powers; also receive a peculiar training, the Spirit teaching him in providence, through the word, and by inward revelations, plain, not in visions. This spiritual training will be accompanied with bitterness and anguish of soul: having a work to do, he will be straitened until it be accomplished; but when the time of the manifestation of what he has been taught of God is come, it will be in his mouth sweet as honey, full of joy to himself in declaring it, for he will bring good tidings of good to men, and occasion joy unspeakable and full of glory to them that hear it; thus shall the book be bitter in his belly, but sweet as honey in his mouth. Many peoples, and nations, and tongues,

and kings, shall hear his voice, and shall obey, and come and worship Him who sat upon the throne, and the Lamb; giving glory, and honour, and thanks, to Him that liveth for ever and ever, and saying, Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they are and were created. "Thus saith the Lord, the Redeemer of Israel, and His Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee." (Isaiah xlix. 7.) "So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider." (Isaiah lii. 15.)

CHAPTER XVIII.

REV. chap. xi. ver. 1, 2. "And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months." The reed has already been explained to be a measure of truth, like unto a rod, possessing power, but the power of truth and love. "The temple, the altar, and the worshippers," have also been explained to mean the visible church of Christ, and the manner in which it should be regulated and supported—its works of faith and labours of love in the world—the spirituality and perfect freedom of every individual worshipper. "The court which is without," is the holy city, and geographically it embraces those parts of Asia and Europe in which true religion, either under the Mosaic or christian dispensation, has existed. This is its general application; but it has a special reference to those parts of Europe in which the popish delusion has prevailed, for they are the holy city, the Jerusalem of prophecy, which has been trodden under foot of the Gentiles forty and two months. The general interpretation of the passage is, that during the reign of

Antichrist, religion will not be, in any respect, conformable to Scripture measure; that the Divine pattern, the word of God, will be made of none effect by the tradition of man. But the passage has a still further interpretation; it applies to the times and the seasons, the events of providence, from the rise of delusion until its final overthrow. It intimates, that God would set up His temple, and an altar, and prepare the worshippers by the discipline of providence during the reign of Antichrist, but not among those who originally professed the truth and departed from it. What follows of the vision which John saw, supplies the materials for the adjustment of the measurement of the events of providence, which the angel commanded John to rise and measure. The dates of the rise of the new order of things have already been noted. In the year 563, Columba and his twelve monks landed in Iona, and from thence may be dated the establishment of the christian religion, as they professed and taught it in Scotland. In the year 590, Gregory, surnamed the Great, ascended the papal chair, and was the human instrument of laying the foundation of the claims of papal supremacy. He died in the year 604; and in the middle watch of his pontificate, the year 597, Augustine and his forty monks arrived in England from Rome. It was in the year 596 the mission of Augustine was resolved upon, and despatched from Rome to England; and in the year 616 Ethelbert, king of Kent, died, when Eadbald, his son and successor, with his people, forsook the christian religion, and returned to the practice of idolatry. In the middle watch, the year 606, the pope of Rome assumed the title of universal bishop. In the year 618, wrought upon by the falsehood of Laurentius, the successor of Augustine, Eadbald returned with his

people to the profession of christianity; and in the middle watch, between the pope's assuming his new title, and Eadbald's return with the English to the profession of the christian religion, the year 612, Mahomet made his appearance in the east. Gregory ascended the papal chair in the year 590. The Hegira is dated from the year 622, the middle watch is the year 606, in which the pope assumed his new title. The followers of Mahomet captured Jerusalem in the year 637; between the time of the pope's assumption of supremacy, and the capture of Jerusalem, about the middle watch is the year 622, from which the Hegira is dated.

We have thus the rise of the Romish and Mahomedan delusions, and the laying the foundation of the christian church in England, all contemporary. The one inwrought with the other, in the mysterious purpose of God, and each falling out in its progressing development in providence at the appointed time, while the several events attending their establishment bear an exact and harmonious relation to each other, both in the order of their occurrence and the time of their happening. From nearly all the dates mentioned the forty and two months may be reckoned, at the termination of each of which there will be corresponding events of importance in the overthrow of both delusions, and in the triumph of true religion, and with it human liberty. The forty and two months are 1260 days, as explained in the third verse, and each day is a year of 360 days, so that in ordinary reckoning the period of forty and two months is about 1242 years. Measuring 1242 years from the year 563, brings us to the year 1805, in the month of October of which Napoleon commenced his encroachments upon the power and authority of Rome,

claiming for himself the title of its emperor. Measuring 1242 years from Gregory's ascending the papal chair in the year 590, which resulted in the destruction of the civil as well as religious liberty of mankind, brings us to the year 1832, in which the Reform Bill was passed in England, largely extending the parliamentary franchise, and laying a good foundation upon which to build the civil and religious liberty of Great Britain, and also destined to provide the seed which will be sown abundantly in many parts of the earth. Measuring 1242 years from the year 596, when the church of Rome despatched her missions to subjugate England, brings us to the year 1838, in which the civil and ecclesiastical courts came into collision in Scotland. Measuring 1242 years from the year 597, in which Augustine arrived in England, brings us to the year 1839, in which that breach was further widened, and the disruption of the church of Scotland made inevitable. Measuring 1242 years from the year 606, in which the papal supremacy was assumed, brings us to the memorable year 1848, in which the continent of Europe was convulsed by a social and political earthquake: the king of the French deposed, and a republican form of government set up in France; the reigning monarchs of Austria, Bavaria, and Sardinia changed; in which also the pope fled from Rome, when a Roman republic was formed. Measuring 1242 years from 612, the year of Mahomet's first appearance in the east, brings us to the year 1854, in which a testimony for the truth will be lifted up among his followers, a door being opened by preceding political events in the Turkish empire. Measuring 1242 years from 618, the year in which the false prophet deceived Eadbald king of Kent, brings us to the year 1860, in which there will

be manifested by christians in Britain a practical testimony against all error and delusion. Measuring 1242 years from 622, the year of the Hegira, brings us to the year 1864, in which the way of the kings of the east, the Jews in particular, will begin to be prepared. Measuring 1242 years from 637, the year in which Jerusalem was captured, brings us to the year 1879, when the Mahomedan and also the Romish delusion will be destroyed, and the civil powers by which they have been propagated and supported plucked up and scattered to the winds. In the year 1845 the Evangelical Alliance was formed; and in the year 1863, as has been already shown, the church and state in their present connection must be formally separated in Britain; the middle watch is 1854, the year in which a testimony for the truth is to be lifted up among the followers of Mahomet in the east, thus pointing to Britain as the nation from which the law shall go out. In the year 1845 the Evangelical Alliance was formed; in the year 1875 it will be matured, as already shown; the middle watch is the year 1860, in which a practical testimony against all error and delusion will be manifested in Britain. The Evangelical Alliance will be instrumental in bringing about this demonstration, by tending to unite christians of all denominations into one christian brotherhood.

Ver. 3—6. "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive-trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them,

he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will." The meaning of the two witnesses prophesying is, that God would not allow the knowledge of the truth to be wholly extinguished, and that throughout the whole reign of Antichrist, there would be men living in the world, sealed by His Spirit, who would not bow the knee to Baal. They were to be clothed in sackcloth one thousand two hundred and threescore days, or 1242 years, from 606 till 1848, then the time of mourning would cease. The night of sorrow had long reigned, but light began to dawn upon the church and the world in the year 1848; then the time for the fulfilment of the prophecy of Hosea was fully come, when he wrote, saying, "Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days he will revive us: in the third day he will raise us up, and we shall live in his sight." (Hosea vi. 1, 2.) "These are the two olive trees, and the two candlesticks:" the two anointed ones spoken of by Zechariah, which stand by the Lord of the whole earth. "If any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in this manner be killed." God's witnesses must not repel violence with violence; their only weapon of warfare is not carnal; it is fire proceeding out of their mouth which devours their enemies; the sword of the Spirit—the word of truth. Whosoever hurts a witness of God must in this manner be killed; the saints are rather to seek the good of those who would injure

and molest them. Thus saith the Lord, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you." (Matt. v. 44.) If this be the true spirit of the servants of Jesus, whose spirit do they manifest who attempt to make converts to christianity by adopting compulsory measures? whose servants are they that by hatred and persecution of all who oppose them give an opportunity for the exhibition in practice of the chief of christian graces, charity or love, while it is the most difficult to cherish? God had his witnesses in every generation, dwelling among the adherents of delusion and error; but one sect in particular are worthy of the name, the Waldenses. "The writers who lived about the middle of the 13th century, several of whom were personally acquainted with the men who had been active in producing the sect of the Waldensians, unitedly tell us, that it was Peter Waldus, (called also Valdo, Valdensis, and in his native language probably Vaud,) a rich citizen of Lyons, who gave, between the years 1160 and 1180, both existence and an appellation to this sect." (*Mosh. Church History, Notes*, vol. ii. p. 474.) Their origin is thus further detailed by Mosheim: "Peter, a rich merchant of Lyons of France, born at Vaux, or Valdum, or Validinum, a town in the marquisate of Lyons, and therefore called Valdensis and Validisius, being a very pious man, procured the translation of certain books of the Scripture, especially the four gospels, and of various passages from the fathers, from Latin into French, after A.D. 1160, by the hand of Stephen de Evisa, a priest of Lyons. By attentively reading these books, he learned that the religion then commonly taught to the people in the Romish church differed

altogether from that which Jesus Christ Himself and His apostles had taught; and earnestly desiring salvation, he distributed his property among the poor; and in the year 1180, with some other pious men whom he had associated with him, he took upon himself the office of a preacher. The archbishop of Lyons, and the other prelates, opposed this proceeding. But the simple and holy religion which these good men professed, the spotless innocence of their lives, and their contempt for all riches and honours, so touched the multitude who had some sense of religion, that they readily yielded to them. Hence they set up societies, first in France and then in Lombardy; and these multiplied and spread with amazing rapidity through all the countries of Europe; nor could they be exterminated entirely, by any punishments, whether by death or other forms of persecution. Peter Waldus and his associates did not aim so much to change the system of religion, or to inculcate new articles of faith, as to restore the form of the church, the morals of the clergy, and the lives of christians, to that primitive and apostolic simplicity which they thought themselves to have learned from the words of Christ especially. They taught, accordingly, that the Romish church had degenerated from its original purity and sanctity in the times of Constantine the Great; they denied the supremacy of the Roman pontiff; they would have the rulers and ministers of the church imitate the poverty of the apostles, and procure their own frugal and slender sustenance by manual labour; they asserted, that authority to teach, to confirm, and to admonish their brethren, was to a certain extent given to all christians; the ancient penitential discipline, which was nearly subverted by the grants of indulgences, that is, the

making satisfaction for sins by prayer, fasting, and liberality to the poor, they wished to see restored; and these satisfactions, on which they laid great stress, they believed any devout christian could enjoin upon those that confessed; so that it was not necessary for people to confess their sins to priests, but only to lay open their transgressions to individual brethren, and look to them for advice; the power of forgiving sins and remitting the punishment of them, they held to belong to God only; and, therefore, that indulgences were an invention of base avarice; they regarded prayers and other rites performed in behalf of the dead to be useless ceremonies, because departed souls are not detained and subjected to a purgation in some intermediate region, but are immediately after death either taken into heaven or sent into hell; with other things of a similar nature. Their morals were very strict, for they explained our Saviour's sermon on the mount according to the literal import of the words; and, therefore, disapproved altogether of war, lawsuits, efforts to acquire wealth, capital punishments, taking any oath, or defending one's life or limbs against offered violence." (*Mosh. Church Hist.*, vol. ii. p. 473.) The principles of the Waldenses are in some things erroneous, but they exactly correspond with the description of the witnesses in regard to their manner of dealing with the injurious. "If any man will hurt them, fire proceedeth out of their mouth; and if any man will hurt them, he must in this manner be killed." "These have power to shut heaven, that it rain not in the days of their prophecy." Of this the time of Elijah, when there was no rain upon the earth for three years and a half, was a figure; so also is the land of Egypt, where there is no rain. And the meaning is, that during the time of

Antichrist's power, the church being in Egyptian bondage, and the witnesses clothed in sackcloth, the blessing of heaven would be withheld from men. Divine influences would be almost wholly withdrawn from the earth, and men would be left to the uncontrolled influence of wicked spirits, except for the elect's sake, on whose account God would lay some restraint upon their wickedness. Therefore it is said, "They have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will." Not that the saints were to be the ministers of God's vengeance, but that the world's treatment of them would be made the ground of regulating the extent and manner in which God would permit Satan to bring desolation and destruction upon their enemies; the more numerous the witnesses and the less they were persecuted, so much the more would Satan's wrath be restrained; and the fewer their number, and the more they were persecuted, the greater would be the plagues that God would permit Satan to bring upon the ungodly.

Ver. 7—10. "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth." This

occurrence will take place on the continent of Europe. The witnesses dwell within the dominion of the powers of Antichrist. Neither the British nor the German churches are the witnesses referred to. On the contrary, the witnesses will continue their testimony on the continent, until the Sun of Righteousness has fully risen on Britain; then they shall have finished their testimony, and this will happen in the year 1875. Then "the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." "The beast" is the antichristian power, and his mode of making war is by persecution, which shall once more be attempted; the witnesses shall be overcome, their testimony shall be suppressed, and they shall be killed: this is a spiritual death, chiefly, for "their dead bodies are to be seen in the street of the great city three days and an half—that is, three years and an half—and they shall not be put in graves." "The street" is a thoroughfare, and the figure points to one particular nation, in which shall be concentrated the events of leading importance, and in which they shall have their rise. We have already found France active in the days of Gregory the Great, and her power used for the furtherance of his designs, and it was he who may be said to have brought forth the head-stone of papal assumption as a spiritual despotism over mankind. It was the power of the same nation that was exercised in securing or rather bestowing upon the pope his temporal authority, and erecting him into an earthly sovereign, thereby completing his antichristian character. It was in France the Waldenses, who were truly God's witnesses, had their origin. The reformation begun in the sixteenth

century made more progress in France than in any other of the nations designated as horns of the beast. Probably its great success was the cause of its ultimate overthrow; for instead of abiding by the weapons of a spiritual warfare, the hostile factions took to arms, and appeared in military array against each other. The history of the reformation in France is one of blood; the most sanguinary act of which was the massacre of the Huguenots, which commenced in Paris on the night of the 22d August, 1572, and continued three days, during which five hundred noblemen, and about six thousand other protestants are said to have been destroyed in Paris alone, and upwards of thirty thousand in other parts of the country. France has been the chief scene of revolution among continental nations for more than half a-century; and by a strange inconsistency of conduct, the republican government of France sends its army to overturn the republican government of Rome. Its apology for so doing is its very crime; it desires to prop up the tottering power of a spiritual as well as civil potentate, which is doomed to destruction, because it is Wickedness. France undoubtedly is the street of the great city. The great city is spiritually called Sodom and Egypt. Sodom was a figure of the woman Jezebel, and denotes spiritual or church power. Egypt was a figure of those nations who gave their civil power unto the woman. The meaning is, that the abomination which maketh desolate, is the union of spiritual power and civil authority, in the oppression and persecution of men. By this union our Lord was crucified. "Then led they Jesus from Caiaphas unto the hall of judgment. Pilate then went out unto them and said, What accusation bring ye against this man? They

answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death." (John xviii. 28—31.) The alleged offence of Jesus was one against religion: the Jews said, "We have a law, and by our law he ought to die, because he made himself the Son of God." (John xix. 7.) But the Jewish church had no power to put him to death. Pilate knew that for envy the Jews had delivered Jesus unto him: he testified, saying, "Ye have brought this man unto me, as one that perverteth the people; and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him." (Luke xxiii. 14, 15.) The civil ruler had no accusation against him, and therefore Jesus should have been set at liberty; but "Pilate, willing to content the people, (who were urged by the chief priests to ask power to put him to death,) delivered Jesus, when he had scourged him, to be crucified." (Mark xv. 16.) The spiritual rulers had an accusation against Jesus, but they had no power to put him to death. The civil ruler had the power to put him to death, but he could find no fault in him. The union of the two—the alleged offence against religion, supported by the unrighteous exercise of civil authority, crucified our Lord; so that He was crucified between the two malefactors, the hatred and envy of the chief priests on the one hand, and the unrighteous exercise of Pilate's authority on the other. So has it been in Europe since

the church has sought the aid of the civil magistrate in rectifying what the chief priests of the christian community deem heresies or blasphemies; and France occupies at this very time the unenviable position of setting up this abomination which maketh desolate. God has so arranged, that its heinous iniquity is manifested to all who will view the question impartially. Had Austria, or Spain, or Russia, or any of the monarchical powers been permitted to overthrow the provisional government at Rome, they might have pled their dislike and dread of republican principles, and made this their pretext for interference. But this work was allotted to France, herself a republic, and the nation who had fired the continent of Europe with republican principles. To her has been given the unenviable notoriety of laying bare before the world the wickedness of that system of religion, which is dependent upon the use of such means for its protection or restoration, for as regards the unwarrantable and indefensible nature of the French interference with the Roman republic on political grounds, there cannot be two opinions; so that religion, the religion of the church of Rome, the spiritual, and not the temporal supremacy of the pope, was the occasion of the waste of treasure and shedding of human blood; was the cause of a great nation, after making a great struggle for its own liberty, sending its army to destroy by its power the new-born liberty of a feebler people; has cast a blot upon the national character, which will make a coming generation ashamed of those who counselled, and advised, and executed this deed of iniquity. There are, however, degrees in crime, and our Saviour said unto Pilate, "He that delivered me unto

thee hath the greater sin." So in the case of spiritual Sodom and Egypt; Sodom, the system of religion which either asks for, or accepts the power of arms to protect and maintain it, has the greater sin; and as one of the two malefactors, between whom our Lord was crucified, was saved in his dying agonies, so will it be with the two malefactors of which they were figures. Sodom shall be utterly and entirely overthrown, plucked up by the roots, burned with unending fire. Egypt shall be burned also, but her burning will be for purification. Egypt, the civil power of those nations under the dominion of the beast, shall after great and unparalleled tribulation be restored and remodelled. In France, the street of the great city, this united power will once more be set up, and its effect will be the suppression of the true religion, which till that time will make progress among her people. In the year 1875 this event will happen. While this will take place, "they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves;" that is, for fear of the people of France, its government will not venture to attempt the extermination of the saints; for their dead bodies shall lie in the street—their lifeless institutions, suppressed by penal enactments, shall still remain in the country, for "they of the people" shall not suffer them to be put in graves. The conduct of the French government will give much satisfaction to the other continental governments under papal sway, for "they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth." France is a source of much uneasiness to the neighbour-

ing powers at present, because of her unsettled political state. That uneasiness or torment will be increased, not diminished, when they see pure and undefiled religion making progress among her people; worldly politicians would deprecate another empire like that of Britain, free, because religious, being built up so near themselves; the growing piety of the French nation will embolden a time-serving government to attempt then, what, if they were to do now, might hurl them from their seats of power; they will calculate upon a patience and endurance in the suffering of wrong, which, without religion it would be hopeless to expect. At present the professors of the true religion among them are very few comparatively, and are therefore politically reckoned as nothing; then they shall be much more numerous, and therefore the temptation to attempt their suppression will be great, to those who shall make one last despairing effort to rivet upon mankind the chains of an intolerable civil and spiritual bondage. "When ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them which are in Judea flee to the mountains; and let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house; and let him that is in the field not turn back again, for to take up his garment."

Ver. 11—13. "And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies

beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven." In three days and an half, which is three years and an half, from the last setting up of the abomination that maketh desolate, the Spirit of life from God shall enter into the churches of France; and the christian institutions suppressed previously, but not destroyed, shall stand upon their feet, become active and living once more. God shall pour out His Holy Spirit, and the churches in France shall look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners. When this event takes place, it will be so striking a manifestation of God's power, and so signal an interposition of His providence, and above all, so remarkable a fulfilment of His promise, and full accomplishment of prophecy, that great fear shall fall upon them which see these things. "They heard a great voice saying unto them, Come up hither." Those despised witnesses whose warnings and testimony were set at nought, even by those who shall nevertheless be saved from great trouble, because of the patient and believing endurance of the prophets, whom they would not hear: those servants of Christ who have fought a good fight, and kept the faith, shall be highly honoured. Their Master will acknowledge them in the eyes of all nations. "They shall ascend up to heaven in a cloud." In their mortal bodies—in their human nature, which is the cloud—in the present state of being, they shall see the glory of their Divine Redeemer, and shall be filled with all the fulness of God; and because they remain upon the earth in the body, their enemies, who cannot

see spiritual things, for they are spiritually discerned, will, nevertheless, behold the external blessings which God shall shower down abundantly upon them, when He opens heaven, and receives them into the fulness of the terrestrial glory of the Redeemer's body. "The same hour was there a great earthquake." The continental nations and powers shall then be shaken and overturned. Then God will shake the heavens, and the earth, and the sea, and the dry land; he will shake all nations, and the Desire of all nations shall come, and he will fill His house with glory. For "thus saith the Lord God, Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him." (Ezek. xxi. 26, 27.) "And the tenth part of the city fell." Happy France! with all thy spots and blemishes thou art destined to be preserved as a nation from those terrible calamities which shall afflict and utterly waste the power and the glory of the other nations in Europe, who are among the ten horns of the beast. Thou shalt fall; that is, thou shalt cease to have either part or lot with the doomed Babylon. Thy fall from her will be the rising of thy better sun; for the Sun of Righteousness shall then arise upon thee, with healing in His wings. Unto thee, thy withdrawal from thy connection with the mystery of iniquity will be great gain. Thou hast had three revolutions already; thou hast been disciplined and trained in a school of severe trial. In thy first revolution it seemed as if thou hadst been given up to utter destruction; as if the angel of the bottomless pit, and his innumerable army of horsemen, had received power to

blot out thy name from the page of existence. Still, terrible though thy calamities were, and inhuman the cruelties practised upon thy sons and daughters, they had an end, and thy God overruled the work of the destroying angel, and caused it to issue in good to thee; thy last state, though not good in itself, was comparatively better than the first. In thy second revolution the blood of thy children flowed again, men fell by the hands of their brethren—this also was the work of the destroyer; but again thy God was making these things to work for good to thee, and thy state became still more improved, though far from what it ought to be, and must yet reach. In thy third revolution the blood of thy children was shed again, and again; and as there are degrees of wickedness, the wickedness of the last conflict and sacrifice of life was immeasurably greater than the first, which overthrew the dynasty, and happily for thee it failed; and the disturbers of society, the enemies of their country, as well as their own greatest foes, were suppressed. They still trouble and alarm thee, and not without cause. They are self-willed and reckless spirits, they know not what they want. They do not desire to make their fellow men free; on the contrary, had they the power, they would become the most insufferable of tyrants. They desire not to promote the social happiness and political prosperity of the nation: were their doctrines entertained and acted upon, they would engulf you as a nation in unutterable sorrow, and plunge you into irretrievable ruin. They seem capable of nothing but mischief: and let them know, they live in a time in which God has determined to make the men who can only destroy others, become the instruments of their own destruction.

There was one spirit cast among them in the time of France's last troubles, to whom she owes much for having been the instrument, at much personal hazard, of stemming the torrent of wickedness, and carrying her safe over the surgy billows of the roaring sea of revolution. Neighbouring states have been unwilling to do him justice, and yet they owe him much. May he live, and obtain mercy from the Lord, and reap the reward of labours, and toils, and anxieties, the intensity of which, and the bitterness they occasioned his tender spirit, none can ever know but his God and himself. Oh! that he would seek and follow that God now, and become the leader of his countrymen, into that new path which the Lord is now pointing out to them—the path of peace and righteousness, which shall promote true liberty, equality, and fraternity, among all ranks and classes of the nation. Even to you, who have hitherto acted as prompted by an unruly spirit—turbulent, disorderly, and self-willed—to you, nothing harsh or unkind is meant. It is not yourselves that is disliked or despised, it is your principles, your conduct, your recklessness and indifference either about your own well-being, or the well-being of others around you. Have you not penetration enough to see that the triumph of what you propagate and strive for, would be the overthrow of every good institution in your country, and the utter destruction of yourselves in the end? Whether would you prefer the doom of those other nations, who are to be scattered and wasted for years by a foreign power, the exercise of which will be both fierce and cruel among them; or would you rather be built up a powerful nation, by peaceful and orderly and progressive reformations of what you think wrong, and then at the

end, have thrown around you the protection of Him who has caused to be written, for the hope and encouragement of those among you who seek God and follow after righteousness, that because of their patience He "will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth?" (Rev. iii. 10.) Do consider these things, and be persuaded to lay aside for ever, all thought of violence in effecting those changes which may still be needful among you. Bear and forbear with one another; cherish a spirit of kindness and humanity. Be not so reckless of human life, for "whoso sheddeth man's blood, by man shall his blood be shed." This is the forewarning of a righteous and inevitable law in providence, which has been verified most fully in the history of the past, and which shall yet once more receive a final and terrible accomplishment. "Do justly, love mercy, and walk humbly with thy God;" then shall light arise unto thee in darkness, and peace shall abound in all thy ways. The Scripture, however, must be fulfilled, and once again ye must be shaken; on that occasion your slain will be seven thousand: these are the slain of the Lord, all the thousands of Israel among you, slain by the sword of the Spirit, which is the word of truth, and quickened by the Spirit. And the remnant then, who are not converted by the same glorious manifestation of Jehovah, shall nevertheless be affrighted, and give glory to the God of heaven. France and Britain shall then be for ever united under one king, even the Lord of glory.

Ver. 14, 15. "The second woe is past; and, behold, the third woe cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying,

The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." The first wo was the smoke which darkened the air when God caused the sun to go down at noon, and darkened the earth in the clear day; when He sent a famine in the land, not a famine of bread, nor a thirst for water, but of hearing of the words of the Lord. The second wo was the setting up of the abomination that maketh desolate—the union of spiritual Sodom and Egypt; spiritual authority conjoined with the civil power, for the purpose of cleansing what is called the temple of God, the church of Christ. The termination of the first wo was the resurrection of truth,—the reappearance of the light of the word,—the finding, as it were, of the book of the law, of which Hilkiah's finding of the book of the Lord, by Moses, in the reign of Josiah king of Judah, was a figure. Daniel gives four large periods of time over which the fulfilment of prophecy is spread. The first is in Daniel viii. 14, which is two thousand and three hundred days. The other three are in the last chapter of his prophecy, and are respectively a time, times, and an half; one thousand two hundred and ninety days; one thousand three hundred and five and thirty days. "From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." (Dan. xii. 11.) The meaning is, that from the time of the opening of the bottomless pit, and the ascending of the smoke which darkened the earth, and prepared the way for the setting up of the abomination which maketh desolate, until the finishing of its power, shall be 1290 prophetic, or 1272 ordinary years. In the year 606, the pit was opened,

to which add 1272, brings us to the year 1878. Then it is written in the Revelation, "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." (Rev. xviii. 8.) This one day added points to the year 1879 as the year of destruction. In this period of 1273 years there are four shorter periods: two of about 600 years each, terminating in the year 1805, when Napoleon began his encroachments upon the civil power of the pope of Rome; the next, seventy years, terminating in the year 1875; and the last, three years and a half, completing the 1273 years. At the beginning of the middle watch of the 1200 years, the power and persecuting cruelty of the beast was at its full meridian. Innocent III. ascended the papal chair on 22d February, 1198, and governed the Roman church until the year 1216. His conduct, and the history of his reign, is thus narrated by Mosheim: "He adopted the principles of Gregory VII. and claimed absolute dominion, not only over the church, but also over religion, and over the whole world. He therefore created kings both in Europe and Asia, according to his pleasure. In Asia he gave a king to the Armenians; in Europe he conferred the honours of royalty, A.D. 1204, on Primislaus, the duke of Bohemia; and in the same year, by his legate, placed a royal crown on Johannicus, duke of the Bulgarians and Wallachians; and in person crowned at Rome, and saluted as king, Peter II. of Arragon, who had rendered his dominions tributary to the church. Many other proofs of his claiming such absolute power over all the world may be easily gathered out of his epistles."

"Not content with these acts of sovereignty, he com-

pelled emperors and the greatest monarchs of Europe to fear and respect the power of the Romish church. Near the commencement of the century, when Philip, duke of Suabia, and Otto IV. the third son of Henry the Lion, contended for the empire of Germany, he at first favoured the side of Otto, and terrified Philip with his denunciations; and on the death of Philip, A.D. 1209, he placed the imperial diadem upon Otto at Rome. But as Otto would not comply in all things with his wishes, he changed his mind, and pronounced him unworthy of the throne; and in the year 1212, substituted in his place Frederick II. his own pupil, son of Henry VI. and king of the two Sicilies. Philip Augustus, king of France, he excommunicated for having dismissed his wife, Isemburgis, daughter of the king of Denmark, and marrying another woman; nor did he cease to harass the king with anathemas till he received back his former wife."

"But no one suffered more disgracefully and severely from the arrogance of Innocent, than John, the king of England. He resolutely withstood the pontiff, who had designated (in the year 1206) Stephen Langton to be archbishop of Canterbury. The pontiff, therefore, first excommunicated him in the year 1208, and afterwards in the year 1211, absolved the English from their oath of allegiance to the king; and finally, in the year 1212, divested him of his authority, and gave the kingdom of England to Philip Augustus, the king of France. Terrified by these decrees, and dreading a war, John made his kingdom tributary to the pontiff in the year 1212." (This occurred in the year 1213.) (*Mosh. Ecc. History*, vol. ii. pp. 508—10.) Thus in the middle watch, what is written concerning the civil authority of the beast

with seven heads and ten horns was fulfilled; "power was given him over all kindreds, and tongues, and nations." (Rev. xiii. 7.)

The same writer records his persecuting and cruel spirit in matters of religion which was manifested at the same time. "During the whole of this century (the thirteenth) the Roman pontiffs were engaged in fierce and bloody conflicts with heretics; that is, with such as taught differently from what the Romish church prescribed to them, and brought under discussion the power and prerogatives of the pontiffs. For the sects of the Cathari, the Waldenses, the Petrobusians, and many others, spread over all Europe, and especially over Italy, France, Germany, and Spain, collected congregations, and threatened great danger to the Romish domination. New sects were added to the old ones, differing, indeed, widely in their opinions, but all agreeing in this, that the prevailing religion was false, and that the Roman pontiffs most unjustly arrogated to themselves dominion over christians and their religious worship. And not a few of the noblemen listened with favourable and even eager attention to the doctrines maintained by these classes of persons out of the Scriptures, against the power, the wealth, and the vices of the pontiffs, and of the whole clerical order. Hence new and extraordinary arms were requisite to overcome and subdue an opposition so numerous and powerful."

"Nowhere was there a greater number of heretics of every description than in Languedoc and the adjacent regions. For several persons, and especially Raymond VI. count of Toulouse, afforded them protection; and the bishops in these provinces were so negligent and remiss in their proceedings against heretics that they

could found and augment their congregations without fear. On being apprised of these facts, Innocent III. sent extraordinary legates into these provinces near the beginning of the century, to correct the faults committed by the bishops, and to extirpate the heretics by all possible means. These legates were Ranier, a Cistercian monk, and Peter de Castranoro, or Castelnau, archdeacon of Maguelonne, and afterwards likewise a Cistercian monk. To these were subsequently added others, the most noted of whom was Dominic, a Spaniard, the well-known founder of the order of preaching friars, who returning from Rome in the year 1206, connected himself with these papal legates, and, as well by sermons as in other ways, very strenuously assailed the heretics. These men acting by authority from the pontiff, and without consulting the bishops, or asking their aid, hunted after heretics; and such of them as they could not convert by arguments, they caused to be subjected to capital punishments. In the language of common parlance, they were called inquisitors, and from them that terrible tribunal for heretics, called the inquisition, took its rise." (*Mosh. Ecc. History*, vol. ii. pp. 571—3.)

"As the labours of the inquisitors did not at once produce all the results which Innocent III. anticipated, he, in the year 1207, exhorted Philip Augustus, king of France, and his nobles, to make war upon the heretics, promising them ample indulgences as their reward. And this exhortation he repeated in a much stronger and more urgent manner, the following year, A.D. 1208, when his legate and inquisitor, Peter de Castranoro, was murdered by the patrons of the heretics. Soon after the Cistercian monks, in his name, preached a crusade (or the cross, according to the language of that

age) against the heretics throughout France; and Raymond VI., the earl of Toulouse, in whose territories Peter had been murdered, being now excommunicated, took the cross himself in order to obtain relief from that punishment. In the year 1209, a very large army of crusaders commenced their holy war against the heretics, that bore the general name of Albigenses, and continued the war in the most cruel manner, during several years, with various success." (*Mosh. Ecc. Hist.* vol. ii. p. 577.) In this manner has been fulfilled what is further written of the beast. "It was given unto him to make war with the saints, and to overcome them." (Rev. xiii. 7.)

In the beginning of the thirteenth century the Roman power had reached the pinnacle of its greatness, both as a civil and spiritual dominion; and our Lord's words are most applicable to this view of Romish history: "As it was in the days of Noah, so shall it be in the days of the Son of man." It was in the six hundredth year of Noah's life that he entered into the ark. In the six hundredth year of the existence of popery, the pope entered into England by nominating Stephen Langton as archbishop of Canterbury, thus asserting or assuming spiritual supremacy over England; and in the same year, the diabolical institution of the inquisition was originated as an instrument for the extirpation of heretics. Six hundred years further on, and matters wear a very different aspect. In 1204 he was creating kings both in Europe and Asia according to his pleasure: in 1804 he was performing the ceremony of crowning Napoleon emperor, but he was then truly a captive led into captivity so far as freedom of will was concerned. In 1205 he was preparing to bring the whole nations of Europe under his sway: in 1805

his existence as a civil prince is menaced by Napoleon. In 1208 he was excommunicating the king of England: in 1808 he is deprived of his temporal sovereignty, and made personally a prisoner. In 1209 he is crowning Otto emperor of Germany at Rome, doing according to his own will; and during the same year a very large army of crusaders commenced their holy war of extermination against the Albigenses: in 1809 his palace is attacked during the night by the French army, and he is carried away a captive out of his own dominion. How just and how equal are the ways of God! "If any man have an ear, let him hear. He that leadeth into captivity, shall go into captivity: he that killeth with the sword, must be killed by the sword." (Rev. xiii. 9, 10.)

The beginning of the end of the first wo is the time of Martin Luther, who was the instrument in God's hand of bringing back the ark of the testament. He was born on the 10th November, 1483. In his individual mind was the great conflict between light and darkness, truth and falsehood, first begun. In it the reformation of the sixteenth century originated. No doubt, others were associated with him, but he was the leading spirit whom God set forth in the great work. It has been already noticed, that Noah's ark was 300 cubits in length; each cubit being a year. From 1205 to 1805 is 600 years; the middle watch is 1505, being 300 years each way. In this year Luther's "love of the world was first checked by the shock that he received from the violent death of a young college friend whom he greatly loved. Before his spirits had recovered from this unexpected blow, he was overtaken in the summer of 1505, while returning from his

father's house to the university, by a dreadful thunder storm, from which he thought himself to have had a very narrow escape with life." (*Mosh. Ecc. Hist.* vol. iii. *Note*, p. 95.)

From 1208 to 1808 is 600 years, the middle watch is 1508, being 300 years each way. "Thinking now of nothing but religion, he joined himself, much against the will of his father, to one of the most rigid orders of mendicants, that of the Augustinian Eremites. In this situation he so conducted himself that his superiors were well satisfied with his industry, good temper, and abilities. In the year 1508, John Von Staupitz, his vicar general, sent him from Erfurt to Wittemberg, contrary to his inclinations, to be professor of philosophy." (*Ibid.*)

From 1209 to 1809 is 600 years, the middle watch is 1509, being also 300 years each way. "He now applied himself more to biblical theology, discovered the effects of the scholastic philosophy, and began to reject human authorities in matters of religion; and in these views his baccalaureate in theology, which he took in the year 1509, confirmed him still more." (*Ibid.*) Thus, prominent events in the life of Martin Luther, when under training in Divine providence for the great work God intended to accomplish by him, are centre points in the history of the Romish church, equidistant from its meridian and its setting glory; and thus is manifested the marvellous regularity and exactness of the order of events in the Divine plan of providence. These were occurrences in the preparatory history of Luther. It was not until the year 1518, when he appealed from the pope to a future general council of the church, that the great conflict actually commenced.

Then he may be said, "By faith to have forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible." (Heb. xi. 27.) The year 1518, of ordinary reckoning, being 912 years from 606, makes a difference of thirteen years in prophetic reckoning, which, when added, makes that year the year 1531 in the Divine plan of providence. It has been already noticed, that Christ's return from Egypt in the fourth year after his birth, is the period from which the christian era is dated, and this is the middle watch of the old and new dispensations, the law and the gospel. It was 1531 years before Christ that Moses "by faith forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible." (Heb. xi. 27.) It was 1531 years after Christ that Martin Luther, the modern deliverer of the church, did precisely the same thing that Moses the ancient deliverer did. The art of printing had been invented before Luther appeared, and thus all things conspired in the church and in the world, when God's appointed time came, to terminate the first wo, by causing truth again to enlighten men.

The beginning of the termination of the second wo may be dated from the year 1793, for in that year acts were passed by the British parliament, which gave full toleration to Roman Catholics, and public opinion went heartily with the concession. From thence, in England, Scotland, and Ireland, the right of private judgment in matters of religion was fully conceded. Civil disabilities still remained: Roman Catholics were excluded from parliament, protestant dissenters were burdened with the Test and Corporation Acts; yet what was done was a great step in the right direction, and persecution, that is, punishment at the hands of a civil magistrate

for non-compliance with the national faith, could not afterwards be practised. In Britain, one head or horn of the abomination was destroyed in 1793—the religious or spiritual. In France in the same year, 1793, the other head—the civil power—received its death-blow, in the virtual extinction of the French monarchy, when Louis the XVI. was executed, that power being the chief stay of the popish abomination throughout its career. There are four periods from which the seventy years of Isaiah and Jeremiah are to be reckoned, during which the abomination that maketh desolate will be gradually uprooted and destroyed. These four chambers of seventy years are divided into eight smaller ones; four of forty years each, corresponding with the division of Moses' life into periods of forty years, and of the division of the period of the reigns of the three first kings of Israel, into forty years each, and also the forty days of Elijah's journey. And four of thirty years each, corresponding with our Lord's age when he entered upon His public ministry, also with the month or thirty years of Zechariah, and the thirty days or years of difference between the Apocalyptic 1260 days and Daniel's 1290 days. At the termination of each forty years, a new phase of providence will be seen to have opened up, which will occupy thirty years ere it is matured. The four starting points are 1793, 1805, 1808, and 1809. Forty years from 1793 brings us to 1833, and in this year the ten years' conflict was begun in the Church of Scotland, which terminated in its disruption; and in the same year, 1833, an act was passed by the British parliament for the suppression of ten sees, and of the various chapters in Ireland so soon as the termination of existing incumbencies should render the several pre-

ferments vacant. In thirty years from 1833, that is, the year 1863, the present connection between church and state in Great Britain and Ireland will have formally and virtually ceased. In the year 1805 Napoleon menaced the temporal crown of the pope; in forty years afterwards, the year 1845, the Evangelical Alliance came into existence, of which it may be truly said, it menaces his spiritual crown; in thirty years more the Evangelical Alliance will have done its work; and in the year 1875 Britain shall stand forth a witness for the truth, the whole truth of God; both its horns, the church and the state, being horns of a lamb, made like unto the Son of God: while in the same year, the abomination that maketh desolate will once more be set up on the continent, including France. In the year 1876 the separation will be wide and impassable between truth and error, Britain shall have cast out the bondwoman and her son, of whom Hagar and Ishmael were figures. The formation of the Evangelical Alliance was a call to the faithful by God in His providence, commanding all saints to offer up their Isaac—their denominational and sectarian predilections and prejudices—upon the altar of christian faith working by love. To many, the doing of this will be a duty as difficult and painful as was that of Abraham when called upon to offer up his son Isaac. His heart was set upon him, his hope of blessing to the world was fixed upon him, and above all, he was the child of promise, peculiarly the gift of God. So, many good, amiable, and sincere christians will regard as a sore trial, and undoubtedly it is so, to be called upon to give up their great attachment for that denomination of christians among which their piety has been nourished and reared; to look upon their peculiar distinction as a

denomination, which they regarded as the most effective system through which the world might be blessed, as no longer of any value; to cast away deliberately, and of their own accord, that which they believed God had given them: these are things contrary to flesh and blood, but not more so than the command to Abraham was. He suffered no loss by rendering obedience, and he asked no questions, but immediately, when he received the command, he undertook the painful journey. Let all imitate his example, and it will be found in the happy experience of them who do so, that while they are making a painful sacrifice of what is justly valued and dear, (for let no man say that denominational partiality, within Scripture limits, was a forbidden thing; on the contrary, it has been the means by which God has prepared His people in this land for their high position in these last days; but it has waxed old, it has served its time, and must pass away, to be replaced by a new heaven, even the new Jerusalem, which cometh down from God out of heaven;) they are only parting with brass, for which they will receive silver in return; they are parting with silver, for which they will receive gold in return. But they must show a readiness to obey the Divine command, in giving up at God's bidding the brass and the silver, ere they are replaced by the silver and the gold. Ye must show your faith by your works, ere ye receive the reward of faith. You must cease to be a sectarian or denominational partisan, in abiding by which you can only experience the pleasant emotions and friendly intercourse of brotherly kindness. You must break with the one, not that you shall love your denominational friends less, but that you may not love them exclusively. You must break these bands,

and then God will enlarge your hearts: He will fill you with His own fulness, and God is love. You shall then know what the delights of God are; you shall drink of His Spirit, and the mind of Christ shall be in you: great, unspeakably and inconceivably great shall be your joy and happiness. "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him." (Isa. lxiv. 4.) Adding eighteen years to the year 1845, being the difference of prophetical reckoning, makes it the year 1863, in the Divine plan of providence; and 1863 years before Christ, God did try Abraham, and said, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of." (Gen. xxii. 2.) He that hath an ear, let him hear.

When the last great crisis comes, when the world has entered upon the first year of it, 1876, believers will be pained and grieved because of the impending calamities, which they know are prepared to afflict and destroy large numbers of their fellow-men. Britain, although safe and happy within itself, will cast many a longing eye to the bondwoman and her son, spiritual Sodom and Egypt. She would fain preserve a connection in the hope, if it were possible, of averting the coming indignation. But God gave the woman Jezebel and her children space to repent, and she repented not; therefore, believers, you must come out and be separate, you must cast out the bondwoman and her son from among yourselves, and you must not touch the unclean thing. The year 1876 is the year 1894 in prophetical reckon-

ing: and 1894 years before Christ, "God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called." Sarah had said, "Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac. And the thing was very grievous in Abraham's sight because of his son." (Genesis xxi. 10—12.) So the child of promise, the church from heaven, the new Jerusalem, must have no rival, and no connection with any thing corrupt or unclean, 1894 years after Christ, which is the year 1876.

In the year 1808 Napoleon overturned the pope's civil power; forty years afterward the men of Rome revolt, and the pope's temporal dominion is again cast down; and in the same year the thrones of Europe, the horns of the beast, are shaken, as if tottering to their fall. In thirty years more the limit of their power and existence will have been reached. In the year 1878 God's purpose will have been fulfilled, and they shall have done all He designed to accomplish by them. His promise to His church from the foundation of the world will then be fulfilled. He will then visit His church, as He had said, and He will do unto that church as He had spoken. There shall be then, so to speak, the birth of His promise,—its realization; He shall be known to all men by His name Jehovah. The year 1878 is the year 1896 in prophetic reckoning; and 1896 years before Christ, "the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him." (Gen. xxi.

1, 2.) So will He do to His church in the last days, according to His word, when the set time comes.

In the year 1809 the power of France, under Napoleon, is, by force of arms, carrying the pope away as a captive from Rome; forty years afterwards, in the year 1849, and the same power, under his nephew, is, by force of arms, taking him back when he is a fugitive from his own dominions. He did not return in that year, but the French held his capital in awe for him, by the power of the sword, and his government was re-established. In thirty years more, in the year 1879, the conversion of the French nation will be the signal of the final destruction of the abomination that maketh desolate. The resurrection of the witnesses in France, will usher in that great time of trouble, such as has not been from the beginning of the world even till that same time; no nor ever shall be. The year 1879 is the year 1897 in prophetic reckoning, and 1897 years before Christ, "the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven: and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." (Gen. xix. 24, 25.) "The sun was risen upon the earth when Lot entered into Zoar." (Gen. xix 23.) So, the sun shall have risen upon the prophetic earth—Great Britain—and every living christian, every true believer shall be in a place of safety: Lot shall have entered into Zoar, the city of refuge, ere spiritual Sodom be utterly burned with fire; when the Lord God, who is strong, judgeth her.

Daniel's period of two thousand and three hundred days terminates in the same year, 1878, or 1896 prophetically. The threescore and two weeks of Daniel

ix. 26, or 434 years of the 2300 years, had run out when the Messiah was cut off; so that deducting 434 from 2300 leaves 1866 years to run when Christ was crucified; that event took place in the thirtieth year of the christian era, which added to 1866, gives the year 1896 prophetically, or 1878 in ordinary reckoning; to which add the one day or year of Rev. xviii. 8, and it gives the year 1879 as that in which the sanctuary shall be cleansed; and this prediction includes both Popery and Mahomedanism. Thus shall the second wo be past in the year 1878, and the third which cometh quickly, shall commence in the year 1879. The difference between Daniel's 1290 years and his 1335 years, in chap. xii. 11, 12, is forty-five years. The 1290 years terminate in the year 1878, to which add forty-five years, gives the year 1923, in which the third wo, the Russian scourging of Europe and Asia, shall also have ceased. Therefore it is written, "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days," that is the year 1923; for then the voice of the trumpet of the seventh angel which has begun to sound shall have finished. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward

unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in the temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." (Rev. xi. 15—19.) This is descriptive of the end of the third wo; which, as already explained, begins with civil tumult and commotion, every man's hand being against his brother; in this confusion Russia comes forward and interposes, and devastates and wastes the people of the nations under the horns of the beast, France escaping with the exception of a few encroachments upon its eastern boundary. At the end of the forty-five years, Russia will concentrate her forces, with the intention of making an assault upon the Jews, then restored to their own land, but in doing so shall be destroyed; and the destruction of the Russian power will be the extermination of Satan's usurped dominion. Then in the year 1923 all the kingdoms of the world shall become the kingdoms of our Lord and of His Christ, and the Redeemer shall have taken unto Himself His great power, and thenceforward shall be an everlasting reign of righteousness and peace. The living ones and the elders, the prophets and apostles, shall fall down upon their faces and worship God, a sign that all things written by the prophets and apostles shall have been fully accomplished. The judging of the dead is the making plain the wickedness of the wicked, and showing to all how just their condemnation. "The temple of God was opened in heaven;" the time was come when all men would be permitted to enter the holy of holies, and behold each for himself the glory of the Lord. "There

was seen in his temple the ark of his testament." The Divine glory would then be manifested by the written word, the Spirit of the Lord having removed the veil from every heart, and written therein everlasting truth, even the truth noted in Scripture, the exact bearings and wondrous harmony of which shall be visible to all. "And there were lightnings, and voices, and thunderings, and an earthquake, and great hail." The accompaniments of the winding up of the great plan of Divine providence, and the finishing of the great mystery. All things shall then be restored.

CHAPTER XIX.

Rev. chap. xii. ver. 1, 2. "And there appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she, being with child, cried, travailing in birth, and pained to be delivered." The woman clothed with the sun is a figure of the latter-day glory of the church, when the kingdoms of this world shall have become the kingdoms of our Lord and of His Christ. The moon under her feet, signifies, that all her enemies will have been subdued; and also that she will appear in a glorified state on earth before she is received up into the heavenly glory. "The crown of twelve stars upon her head," signifies, that the doctrines of the apostles will be the rod by which she is governed, and that Christ will then reign as King and Head over His own body, the church. It will be a great wonder; what God will do shall cause every one to marvel; for eye hath not seen, ear hath not heard, neither hath entered into the heart of man to conceive, what God hath prepared for them that love Him. Then it shall be asked, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" (Song of Sol. vi. 10.) "She being with child, travailing in birth, and pained to be delivered," indicates the man-

ner of her final deliverance, by the birth of a man-child; and the great tribulation out of which she will be brought.

Ver. 3, 4. "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." The great wonder, the woman, is the great mystery of godliness. The wonder, the great red dragon, is the mystery of iniquity. The great tribulation of the church is occasioned by Satan, who is represented under the figure of a great red dragon. Thus is fulfilled what God said unto the serpent after the fall, "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." (Gen. iii. 15.) "The seven heads and ten horns," signify the manner of Satan's manifestation of himself in opposition to the christian church. He concentrates in one monster system the four earthly monarchies, Babylon, Persia, Greece, and Rome; and the three heavenly kingdoms or ribs, the Jewish, Asiatic, and European churches; in all, seven heads. The ten horns are the ten kingdoms which he has made subservient to his persecuting purpose; and the seven crowns upon his heads, signify, that he has subverted one after another the earthly monarchies, and corrupted one after another the churches. They further signify that all dominion upon earth would be given him for a season, although his would be a usurper's throne and power. "His tail drew the third part of the stars of heaven."

When he fell as a star from heaven, he drew with him the third part of the heavenly or angelic host; the third part of the angels became his angels, or his tail. "He cast them to the earth:" to that earth which was without form and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters." (Gen. i. 2.) He wrought moral confusion; he introduced a chaos of spirits; and to his rebellion is to be traced all the miseries and desolations which have covered the earth. It was God's purpose that in the fulness of the time a great wonder should appear in heaven; and this He has accomplished and will complete through the instrumentality of the great red dragon, having seven heads and ten horns, and seven crowns upon his heads. "The dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." This denotes the great suffering to which the man-child would be subjected in his preparation for his work. Satan had desired him that he might sift him as wheat. When John eat the book it made his belly or his heart bitter; so Satan would be permitted to buffet the man-child from his earliest years.

Ver. 5, 6. "And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. And the woman fled into the wilderness where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." The man-child was to be born before the church entered upon her last terrible conflict with the powers of darkness, with spiritual wickedness in high places. Before the time of great tribulation came, the man-child was to be born; for Isaiah saith, "Before she travailed, she brought

forth; before her pain came, she was delivered of a man-child." (Isa. lxvi. 7.) When it is said "the woman fled into the wilderness," it is not meant that she fled there after the child was born, but it means that the woman who brought forth the man-child was "the woman who fled into the wilderness, where she hath a place prepared of God, that they should feed her there, a thousand two hundred and threescore days." It was the year 606 in which the pope assumed the title of universal bishop, that the connection between the Redeemer and the visible church ceased. Then began the 1260 days during which the woman was fed in the wilderness, and these terminated in the year 1848. Before the year 606 God had prepared her a place in the wilderness; for He sent Columba and his monks to Scotland in the year 563; and He sent Augustine and his monks to England in the year 596–7. Thus was a place prepared for the woman in England and in Scotland, now Great Brtain, in which the church was to be fed 1260 days, or 1242 ordinary years.

Rev. xiii. 1—10. "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make

war with him? And there was given unto him a mouth speaking great things, and blasphemies: and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity, shall go into captivity: he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints." With the exception of the 8th verse, this passage is fully explained already. All whose names are not written in the book of life of the Lamb shall worship the dragon and the beast: these are the third part of men—the seed of the serpent, the children of the wicked one. God has permitted many of the synagogue of Satan to mix themselves with His people in His church; so likewise He has permitted many of His people to mix themselves with the children of the wicked one in the synagogue of Satan. This he has done to teach all men a lesson of illimitable charity towards every being in human form. He would be a bold man who would say there were no sincere christians among Roman catholics; and who knows but that many of the popes of that church, although the chief instruments of Satan in his synagogue, and concentrating in their own persons officially the abominations of the system, may, after all, be found written in the book of life. Gregory the Great

was Satan's instrument at Rome, but he was also God's instrument in England, and there are traces of piety in that man's character with all its blots. He seems to be set forth by God at the beginning of Satan's dark reign upon the earth, as a warning to men to judge nothing before the time, and to judge no man until that day make it plain; for in the same mind that Satan wrought to set up his blasphemous kingdom, God also wrought to prepare a place for the woman in the wilderness; and thus while no man can say his name is written in the book of life, as little can any man say that he is a castaway. No man can say of even one other man that he is a worshipper of the beast; it is not the external circumstances of a man, neither his church connection, nor in many cases his kind of life, that are a true indication of what he worships. The meaning of the passage is, that it is the state of the heart alone that indicates a man's real state; it is known to himself, but it is known, and can be known to no other but God, who searcheth the hearts and trieth the reins of the children of men. In the apostle Paul's time, Hymeneus and Philetus erred concerning the truth, saying that the resurrection is past already, and overthrew the faith of some. "Nevertheless, the foundation of God standeth sure, having this seal. The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity." (1 Tim. ii. 19.) He who calls himself a christian must be a holy man, but he must judge no other man. Believers have been as guilty of error in this respect as unbelievers. They have forgotten that the christian warfare is not a war with men, but a war with the wicked principles which Satan by sin has sown among the human family. "We

wrestle not against flesh and blood," says the apostle, "but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. vi. 12.) If christians would deal with principles, and maintain a constant warfare against sin in every form, more especially against the sin which does so easily beset themselves, and leave every other man's conscience and spirit in the hands of the Creator, they would then be abundantly successful in their spiritual conflicts, for God would bless them. So long as any man assumes to himself the prerogative of judging another man's state, he may not be far from the kingdom of God, but he cannot see it until he look with a single eye, seeking salvation for himself, and leaving others with their God; then shall his whole body be full of light. This verse declares that none of the elect shall worship the beast; but who these are no man can know, or shall know, until the eternal state is begun; so that we must treat every one as if he were a vessel of honour for the Master's use. So far as man is concerned, he must look upon every human being, even the most wicked and depraved, as possibly an heir of glory in Christ, and therefore entitled to the prayers, and labours, and anxieties of the church, in order to effect his present deliverance from the power of sin. "Pray for all men, and do good unto all men as you have opportunity;" even to those who would persecute you and despitefully use you.

These verses describe the manner of the appearance of that man of sin when he would be revealed—the son of perdition, (not an individual man, but a human system,) "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he,

as God, sitteth in the temple of God, showing himself that he is God." (2 Thess. ii. 4.) They describe the manner in which the mystery of iniquity would manifest itself, and the effects it would produce in the world among men; and this is the great red dragon, from whose presence the woman fled into the wilderness, where she had a place prepared of God, that they should feed her a thousand two hundred and threescore days. Thus we have the church placed under a course of training by God in the wilderness, which is Great Britain; and during the same period of 1260 days, we have the two witnesses prophesying on the continent. "And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains, and the mountains were mountains of brass." (Zech. vi. 1.) The two mountains are the two women who lifted up the ephah, called Wickedness, and built it an house in the land of Shinar. These are the eastern and the western delusions—Mahomedanism and popery. "In the first chariot were red horses, and in the second chariot black horses, and in the third chariot white horses, and in the fourth chariot grisled and bay horses." (Zech. vi. 2, 3.) These are the same with those which John saw in his vision at the opening of the first four seals. "Then I answered and said unto the angel that talked with me, What are these, my lord? And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth." (Zech. vi. 4, 5.) These are figures of the manner in which the Divine purpose is manifested among the children of men. "The black horses which are therein go forth into the north country; and the white go forth after them; and

the grisled go forth toward the south country. And the bay went forth, and sought to go, that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth. Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country." (Zech. vi. 6—8.) The black horses are a figure of what God elsewhere says, "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." (Isa. xlviii. 10.) They are figures of the waters of affliction through which Britain would have to pass, during the time that God was training her people for Himself. The white horses followed them, and they quieted God's Spirit in the north country: affliction, though grievous, was to yield in them the peaceable fruits of righteousness, they being exercised thereby. "The grisled horses go forth toward the south country;" that is, France, whose destiny is different from the other horns of the beast, among whom the bay horses go to and fro. Britain's sun was to begin to rise when the first wo was past; France's at the conclusion of the second wo; and the other continental nations and the whole world at the conclusion of the third wo.

Rev. xiii. 11. "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." This is a figure of the rise of the British empire. "It had two horns like a lamb" —the horn of the church, which should be the power of truth, holiness, and love; the horn of the state, which should be a power of justice, righteousness, and peace: its motto, "do justly, love mercy, and walk humbly with thy God." For a long time these horns were

powerless, and the history of Britain for many centuries is that of a power which spake as a dragon. Nevertheless, God was nourishing her, and has gradually and progressively developed His merciful and gracious purpose towards her. The two horns are inseparable, they must both exist in perfection in a truly christian kingdom. Still their union is not one of incorporation with each other out of Christ; but as the horns of a lamb are distinct and separate horns of the lamb, so the church and the state, while they are one in Christ, are, nevertheless, separate and distinct horns in Him, He being the Head of both. The church can have no lawful interest that is in any way adverse to the state, and as little can the state have any adverse to the church. The church is not the creature or the inferior of the state, as little is the state in any respect subservient to the church; they are both the servants of Christ; they have both most important duties to perform to society. Christ makes use of the church as His instrument to give joy, and peace, and happiness to men's spirits; He makes use of the state to promote the comfort, the order, and well-being of human society: each is responsible to Jesus, but to no other, for the manner in which it discharges its important duties. The two horns of a lamb can only be bound together when plucked out of his head; so the two horns of the Lamb of God—the church and the state—when joined together, as they have been in Britain, cease to be united unto the Head. There is no other alternative to churches and states, ye must be separate and disjoined from each other in your present form, or ye must be separate and disjoined from the Head of both, which is Christ.

The history of God's training of Britain is a remark-

able one, and those of her children who have lived to see these days, will be constrained to say, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest." (Rev. xv. 3, 4.) The history of God's providential dealings towards her, embraces both her political and religious institutions. The history of the nourishing of the church in Britain, must correspond with the threefold aspect of that church; for "the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein." (Rev. xi. 1.) The union of the seven kingdoms of England into one monarchy under Egbert, in the year 827, has already been mentioned, and from thence dates the thousand years of her political history, during which Satan's mischievous power would be restrained, and the remainder of his wrath caused to work out God's purpose towards her, as represented under the figure of the black horses followed by the white horses. The year 1828 was the year of her political birth as the bride, the Lamb's wife, for in that year began those political changes in her constitution, which will terminate in her resemblance to the mind of Christ,—when she shall be seen having two horns like a lamb, and shall have ceased to speak as a dragon. The repeal of the Test and Corporation Acts was the beginning of these changes.

The history of God's dealings embraces England and Scotland chiefly, and Ireland latterly. It is also mixed up with France, Rome, Turkey, and the Jews. The history of the nourishing of the church in England has

three chambers or divisions, and each of these have two starting points. The history of the temple of God in England has its first measurement of time dated from the year 598, when Gregory the Great appointed Augustine archbishop of Canterbury. Its second measurement begins in the year 618, when Eadbald and his people returned to the profession of christianity. This last year is the true date from which God began to erect the tabernacle of His temple in England. The measurement of the altar dates from the reign of Ethelwolf, who, in the year 854, "summoned the states of the whole kingdom, and conferred a perpetual and important donation on the church." (*Hume's Hist. Eng.* vol i. chap ii. p. 63.) During the same monarch's reign, the principle of supporting religion in England by compulsory tithes was introduced, and it was also agreed, that "the revenues of the church should be exempted from all burdens, though imposed for national defence and security." (*Ibid.*) This important epoch must be dated from the time Ethelwolf ascended the throne, during whose reign these things were done, which was the year 838; so that there are two points, the years 838 and 854, from which to measure the altar, or the manner in which Christ's religion has been supported and propagated. The measurement of them that worship, dates from the reign of Edgar, who set up in England the abomination that maketh desolate. The history of this remarkable transaction is best given in king Edgar's own words, which are thus narrated by Hume:—"He turned himself to Dunstan the primate, and in the name of king Edred, whom he supposed to look down from heaven with indignation against all these enormities, he thus addressed him: 'it is you Dunstan by whose advice I

founded monasteries, built churches, and expended my treasure in the support of religion and religious houses. You were my counsellor and assistant in all my schemes, you were the director of my conscience, to you I was obedient in all things. When did you call for supplies which I refused you? Was my assistance ever wanting to the poor? Did I deny support and establishments to the clergy and the convents? Did I not hearken to your instructions, who told me that these charities were, of all others, the most grateful to my Maker, and fixed a perpetual fund for the support of religion? And are all our pious endeavours now frustrated by the dissolute lives of the priests? Not that I throw any blame on you; you have reasoned, besought, inculcated, inveighed:' (more should never have been done,) 'but it now behoves you to use sharper and more vigorous remedies, and conjoining your spiritual authority with the civil power, to purge effectually the temple of God from thieves and intruders.'" (*Hume*, vol. i. chap. ii. p. 103.) Thus then was the Scripture fulfilled which foretold that England "would exercise all the power of the first beast before him, and cause the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed." (Rev. xiii. 12.) The two points from which the measurements of them that worship in the temple of God date, are the beginning and the end of Edgar's reign, the years 959 and 975. The iniquity of England having come to maturity, the black horses of affliction and tribulation began their career. The Danes were let loose upon her, and for many years ravaged the country, enriched themselves by spoil, and departed with impunity. England prepared herself for being laid in a bed of deep humiliation, when, in the reign of Ethelred, the

race of English inhabitants massacred the Danes, which event took place on the 13th November, 1002. Hume records, "that Gunilda, sister to the king of Denmark, who had married earl Paling, foretold, in the agonies of despair, that her murder would soon be avenged by the total ruin of the English nation." Hume further narrates,—"never was prophecy better fulfilled, and never did barbarous policy prove more fatal to the authors. Sweyn and his Danes, who wanted but a pretence for invading the English, appeared off the western coast, (1003,) and threatened to take full revenge for the slaughter of their countrymen." (Vol. I. chap. iii. p. 124.) This year may be regarded as the beginning of that very dark cloud through which England was to pass, and out of which she was to emerge gradually, purified and made white. This invasion of the Danes terminated in the year 1007, when England "at last submitted to the infamy of purchasing a precarious peace from the enemy by the payment of thirty thousand pounds." (*Ibid.* vol. i. chap. ii. p. 124.) How very like a fulfilment of that prophecy of Zechariah, which is thus written: "And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people. And it was broken in that day: and so the poor of the flock that waited upon me knew that it was the word of the Lord. And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver." (Zech. xi. 10—12.) The latter verse is no doubt peculiarly applicable to Christ Himself, but no prophecy of Scripture is limited to a single interpretation. England being the chosen nation, God may be said to have broken His staff and His covenant with them, when He

gave them up to their enemies because of iniquity; and the price they paid for their precarious peace, thirty thousand pounds, has a remarkable resemblance to the thirty pieces of silver. Truly Britain has nothing to boast of as regards her ancestry; it may be said to the present highly favoured generation, "Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." (Isa. li. 1.)

The prophecy of Daniel furnishes an outline of those events which God made use of as the turning points of England's history—the middle watches of the chambers.

Dan. xi. 7—12. "But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail; and shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north. So the king of the south shall come into his kingdom, and shall return into his own land. But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through; then shall he return, and be stirred up, even to his fortress. And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand. And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it." This is a minute prediction of the circumstances which attended

the Norman invasion and conquest of England, by William, duke of Normandy. No one will charge Hume with wilfully writing his history of England so as to make his narration of events an exact counterpart of what was predicted. However startling the fact, it is nevertheless true, that Hume has been unconsciously God's instrument in narrating exactly the fulfilment of Scripture prophecy. How unsearchable are the ways of our God!

"Out of a branch of her root shall stand up in his estate." Her root is the root of Bertha, only daughter of Caribert, king of Paris; and the meaning is, that out of a branch of the king of the south, which is the French dominion or territory, one shall stand up. The Norman power was a branch of the French power, for "Rollo, in the beginning of the tenth century, collected a body of troops which was composed of Norwegians, Frisians, Danes, and adventurers of all nations, and turned his enterprises against France. The French, having no means of defence against a leader who united all the valour of his countrymen with the policy of more civilized nations, were obliged to submit to the expedient of offering the invaders a settlement in some of those provinces which they had depopulated by their arms. Affairs were in this situation with Rollo and his followers, when Charles, king of France, proposed to relinquish part of the province formerly called Neustria, and to purchase peace on these hard conditions. Rollo, who was now in the decline of life, and was tired of wars and depredations, applied himself with mature counsels to the settlement of his new acquired territory, which was thenceforth called Normandy; and he parcelled it out among his captains and followers. William I. who suc-

ceeded him, governed the duchy twenty-five years; and during that time, the Normans were intermingled with the French, had acquired their language, had imitated their manners, and had made such progress towards civilization that, on the death of William, his son Richard, though a minor, inherited his dominions, a sure proof that the Normans were already somewhat advanced in civility, and that their government could now rest secure on its laws and civil institutions, and was not wholly sustained by the abilities of the sovereign. Richard, after a long reign of fifty-four years, was succeeded by his son of the same name, in the year 996, which was eighty-five years after the first establishment of the Normans in France. This was the duke who gave his sister Emma in marriage to Ethelred, king of England, and who thereby formed connections with a country which his posterity was so soon after destined to subdue."—(*Hume*, vol. i. chap. iii. pp. 119—122.)

"He shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail; and shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north. So the king of the south shall come into his kingdom, and shall return into his own land." (Dan. xi. 7—9.) In the year 1066, William, duke of Normandy, assembled a fleet of three thousand vessels, great and small, and had selected an army of sixty thousand men from among those numerous supplies which from every quarter solicited to be received into his service. The Norman fleet and army had been assembled early in the summer, at the mouth of the small river Dive, and all the troops

had been instantly embarked; but the winds proved long contrary, and detained them in that harbour. The authority, however, of the duke, the good discipline maintained among the seamen and soldiers, and the great care taken in supplying them with provisions, had prevented any disorder; when at last the wind became favourable, and enabled them to sail along the coast till they reached St. Valori. There were, however, several vessels lost in this short passage, and as the wind again proved contrary, the army began to imagine that heaven had declared against them, and that notwithstanding the pope's benediction, they were destined to certain destruction. These bold warriors, who despised real dangers, were very subject to the dread of imaginary ones; and many of them began to mutiny, some of them even to desert their colours, when the duke, in order to support their drooping hopes, ordered a procession to be made with the reliques of St. Valori, and prayers to be said for more favourable weather. The wind instantly changed; and as this incident happened on the eve of the feast of St. Michael, the tutelar saint of Normandy, the soldiers fancying they saw the hand of heaven in all these concurring circumstances, set out with the greatest alacrity. They met with no opposition on their passage. A great fleet which Harold had assembled, and which had cruised all summer off the Isle of Wight, had been dismissed on his receiving false intelligence that William, discouraged by contrary winds and other accidents, had laid aside his preparations. The Norman armament proceeding in great order, arrived without any material loss at Pevensey in Sussex, and the army quietly disembarked. The English and Normans now prepared themselves for this important decision; but the aspect

of things on the night before the battle, 14th October, was very different in the two camps. The English spent the time in riot, and jollity, and disorder; the Normans in silence, and in prayer, and in the other functions of religion." Hume thus concludes the narration of the details of the action:—"He (William) ordered his heavy armed infantry to make an assault upon them, while his archers, placed behind, should gall the enemy, who were exposed by the situation of the ground, and who was intent in defending themselves against the swords and spears of the assailants. By this disposition he at last prevailed." (*Hume*, vol. i. chap. iii. pp. 163—170.) Thus then was fulfilled what was written by Daniel the prophet: "Out of a branch of her root shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail."

William returned to Normandy in March, 1067, and left the administration of English affairs "in the hands of his uterine brother, Odo, bishop of Baieux, and of William Fitz Osberne. That their authority might be exposed to less danger, he carried over with him all the most considerable nobility of England, who while they served to grace his court by their presence and magnificent retinues, were in reality hostages for the fidelity of the nation. Among these were Edgar Atheling, Stigand the primate, the earls Edwin and Morcar Waltheof, the son of the brave earl Siward, with others eminent for the greatness of their fortunes and families, or for their ecclesiastical and civil dignities. He had got possession of the treasure of Harold, which was considerable; and being also supplied with rich presents from the opulent men in all parts of England, who were solicitous to gain

the favour of their new sovereign, he distributed great sums among his troops, and by this liberality gave them hopes of obtaining at length those more durable establishments which they had expected from his enterprise. The ecclesiastics, both at home and abroad, had much forwarded his success, and he failed not in return to express his gratitude and devotion in the manner which was most acceptable to them. He sent Harold's standard to the pope, accompanied with many valuable presents." (*Hume*, vol. i. chap. iv. pp. 208–9.) Thus was also fulfilled what Daniel wrote, saying, "He shall also carry captives into Egypt (spiritual) their gods, (ecclesiastics,) with their princes, and with their precious vessels of silver and gold." (Ver. 8.)

"And he shall continue more years than the king of the north;" that is, he was to found a dynasty which would be of longer duration than that of Canute, king of Denmark, who had, in the year 1017, taken possession of the English throne. William the Conqueror's son, Henry I. of England, married Matilda, daughter of Malcolm III. king of Scotland, whose daughter, the empress Matilda, was married to Geoffrey, eldest son of the count of Anjou, from whom sprung the Anjou or Plantagenet line of English sovereigns. "So the king of the south shall come into (his) kingdom, and shall return into his own land." (Ver. 9.) William the Conqueror was crowned king of England, and then returned to Normandy in the year 1067.

"But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through; then shall he return, and be stirred up, even to his fortress. And the king of the south shall be moved with choler, and

shall come forth and fight with him, even the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand." (Ver. 10, 11.) "Goodwin, Edmund, and Magnus, three sons of Harold, (king of England,) had, immediately after the defeat at Hastings, sought a retreat in Ireland, where, having met with a kind reception from Dermot and other princes of that country, they projected an invasion on England, and they hoped that all the exiles from Denmark, Scotland, and Wales, assisted by forces from these several countries, would at once commence hostilities, and rouse the indignation of the English against their haughty conquerors. They landed in Devonshire; but found Brian, son of the count of Brittanny, at the head of some foreign troops ready to oppose them, and being defeated in several actions, they were obliged to retreat to their ships, and to return with great loss to Ireland. The efforts of the Normans were now directed to the north, where affairs had fallen into the utmost confusion. The more impatient of the Northumbrians had attacked Robert de Comyn, who was appointed governor of Durham, and gaining the advantage over him from his negligence, they put him to death in that city, with seven hundred of his followers. This success animated the inhabitants of York, who, rising in arms, slew Robert Fitz-Richard their governor, and besieged in the castle William Mallet, on whom the command now devolved. A little after, the Danish troops landed from three hundred vessels. Osberne, brother to king Sweyn, was intrusted with the command of these forces, and he was accompanied by Harold and Canute, two sons of that monarch. Edgar Atheling appeared from Scotland, and brought along with him Cospatrick,

Waltheof, Siward, Bearne, Merleswain Adelin, and other leaders, who, partly from the hopes which they gave of Scotch succours, partly from their authority in these parts, easily persuaded the warlike and discontented Northumbrians to join the insurrection. Mallet, that he might better provide for the defence of the citadel of York, set fire to some houses which lay contiguous, but this expedient proved the immediate cause of his destruction. The flames spreading into the neighbouring streets, reduced the whole city to ashes; the enraged inhabitants, aided by the Danes, took advantage of the confusion to attack the castle, which they carried by assault, and the garrison, to the number of three thousand men, was put to the sword without mercy."

"This success proved a signal to many other parts of England, and gave the people an opportunity of showing their malevolence to the Normans. Hereward, a nobleman in East Anglia, celebrated for valour, assembled his followers, and taking shelter in the Isle of Ely, made inroads on all the neighbouring country. The English in the counties of Somerset and Dorset rose in arms, assaulted Montacute the Norman governor, while the inhabitants of Cornwall and Devon invested Exeter, which, from the memory of William's clemency, still remained faithful to him. Edric the forester, calling in the assistance of the Welsh, laid siege to Shrewsbury, and made head against earl Briant and Fitz Osberne, who commanded in those quarters. The English, everywhere repenting their former easy submission, seemed determined to make, by concert, one great effort for the recovery of their liberties, and for the expulsion of their oppressors." (*Hume*, vol. i. chap. iv. pp. 218—220.) Thus then did "his sons," the sons of Harold, who

was slain at the battle of Hastings, and "the king of the north," the king of Denmark, and his sons, and the English everywhere stir themselves up and assemble a multitude of great forces; and did certainly come, and overflow, and pass through. Previous insurrections of the English had caused the return of William to England, from Normandy, in the month of December, 1067. Harold's three sons came from Ireland in the year 1069.

"William, undismayed amid this scene of confusion, assembled his forces, and animating them with the prospect of new confiscations and forfeitures, he marched against the rebels in the north, whom he regarded as the most formidable, and whose defeat he knew would strike a terror into all the other malcontents. Joining policy to force, he tried before his approach to weaken the enemy, by detaching the Danes from them; and he engaged Osberne, by large presents, and by offering him the liberty of plundering the sea-coast, to retire without committing farther hostilities into Denmark. Cospatrick also, in despair of success, made his peace with the king, and paying a sum of money as an atonement for his insurrection, was received into favour, and even invested with the earldom of Northumberland. Waltheof, who long defended York with great courage, was allured with this appearance of clemency, and as William knew how to esteem valour, even in an enemy, that nobleman had no reason to repent of this confidence. Even Edric, compelled by necessity, submitted to the conqueror, and received forgiveness, which was soon after followed by some degree of trust and favour. Malcolm, coming too late to support his confederates, was constrained to retire; and all the English rebels in other parts, except Here-

ward, who still kept in his fastnesses, dispersed themselves, and left the Normans undisputed masters of the kingdom. Edgar Atheling, with his followers, sought again a retreat in Scotland from the pursuit of his enemies." (*Hume*, vol. i. chap. iv. p. 220.) Thus was fulfilled what was written, "And the king of the south (William the Conqueror) shall be moved with choler, and shall come forth, and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand." (Dan. xi. 11.)

"But the seeming clemency of William towards the English leaders proceeded only from artifice, or from the esteem of individuals; his heart was hardened against all compassion towards the people, and he scrupled no measure, however violent or severe, which seemed requisite to support his plan of tyrannical administration. Sensible of the restless disposition of the Northumbrians, he determined to incapacitate them ever after from giving disturbance, and he issued orders for laying entirely waste that fertile country, which for the extent of sixty miles lies between the Humber and the Tees. The houses were reduced to ashes by the merciless Normans, the cattle seized and driven away, the instruments of husbandry destroyed, and the inhabitants compelled either to seek for a subsistence in the southern parts of Scotland, or if they lingered in England, from a reluctance to abandon their ancient habitations, they perished miserably in the woods from cold and hunger. The lives of a hundred thousand persons are computed to have been sacrificed to this stroke of barbarous policy, which, by seeking a remedy for a temporary evil, thus inflicted a lasting wound on the power and populousness of the nation." (*Hume*, vol. i. chap. iv. p.

221.) Then was also fulfilled what was written, "When he (William the conqueror) hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands." (Dan. xi. 12.)

"But he shall not be strengthened." William's original design was apparently to make England a province or dependency of his Norman territory; for after the battle of Hastings he returned to Normandy, making it the residence of his court and government as formerly. This was not, however, God's purpose. William was the instrument in providence of conferring a great blessing upon the English nation, although it was accompanied by circumstances which gave cause for deep humiliation. He established a strong and powerful government, and that was much needed. The island was not afterward exposed to any further invasions of the Danes, William's government being strong to resist assaults from foreign enemies, as it was powerful to control at home. Britain has no need to lament or regret that passage of her history, it was truly the dawn of her better and brighter days. William was not to be strengthened. England was not to be subject to Normandy. William had a personal work assigned him in the providence of God, but the English nation was not destined to be made the subject of a foreign yoke. To make William's posterity, the sovereigns of England, was the Divine purpose, and it was in no way inconsistent with England's independence as a nation. England had previously been exposed to the ravages of the Danes, and when William invaded England it was a Dane who sat upon the throne of England. In this view, the conquest of William was but a change of dynasty; and it was indisputably a change greatly for

the better, yet attended with many evils. It was never intended to make England an appendage to Normandy; therefore it is written, "he (William) was not strengthened" in this design by what he did. "For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and much riches." (Dan. xii. 13.) Certain years afterwards the king of England was to set forth a greater multitude than the former, and was certainly to come into Normandy with a great army and much riches. In the reign of Henry I. of England, son of William the Conqueror, when his brother Robert was duke of Normandy, "the barons, (of Normandy,) whom a severe administration alone could have restrained, gave reins to their unbounded rapine upon their vassals, and inveterate animosities against each other; and all Normandy, during the reign of this benign prince, (duke Robert,) was become a scene of violence and depredation. The Normans at last observing the regular government which Henry, notwithstanding his usurped title, had been able to establish in England, applied to him that he might use his authority for the suppression of these disorders; and they thereby afforded him a pretence for interposing in the affairs of Normandy. (This was in the year 1103.) Instead of employing his mediation to render his brother's government respectable, or to redress the grievances of the Normans, he was only attentive to support his own partisans, and to increase their number by every art of bribery, intrigue, and insinuation. Having found, in a visit which he made to that duchy, that the nobility were more disposed to pay submission to him than to their legal sovereign, he collected, by arbitrary extor-

tions on England, a great army and treasure, and returned next year to Normandy, in a situation to obtain, either by violence or corruption, the dominion of that province." (*Hume*, vol. i. chap. vi. p. 286.) It is written, "he shall certainly come after certain years, with a great army and much riches." Hume records that in the year 1103, thirty-four years after William had "cast down many ten thousands;" (Hume says a hundred thousand;) the king of the north certainly did come, with "a great army and treasure." Comment would be superfluous. So also was fulfilled what is written:— "And in those times there shall many stand up against the king of the south." (Dan. xi. 14.) Many of Robert's barons and people stood up against him, and as Hume narrates, "they thereby afforded king Henry of England a pretence for interfering in the affairs of Normandy."

It was not to be expected that during these commotions affecting so materially the destinies both of England and France, (for Normandy was but a branch of France,) that the popes of Rome were to be idle spectators of what was transpiring. Therefore it is written—"Also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall." (Dan. xi. 14.) We shall now return to an examination of the events from the time of William's preparations for the invasion of England, in order to trace the fulfilment of this prediction. "The most important ally whom William gained by his negotiations, was the pope, who had a mighty influence over the ancient barons, no less devout in their religious principles, than valorous in their military enterprises. The Roman pontiff, after an insensible progress during several ages of darkness and ignorance, began now to lift his head openly above

all the princes of Europe; to assume the office of a mediator, or even an arbiter, in the quarrels of the greatest monarchs; to interpose in all secular affairs; and to obtrude his dictates as sovereign laws on his obsequious disciples. It was a sufficient motive to Alexander II., the reigning pope, for embracing William's quarrel, that he alone had made an appeal to his tribunal, and rendered him umpire of the dispute between him and Harold; but there were advantages which that pontiff foresaw must result from the conquest of England by the Norman arms. That kingdom, though at first converted by Romish missionaries, though it had afterwards advanced some farther steps towards subjection to Rome, maintained still a considerable independence in its ecclesiastical administration; and forming a world within itself, entirely separated from the rest of Europe, it had hitherto proved inaccessible to those exorbitant claims which supported the grandeur of the papacy. Alexander therefore hoped that the French and Norman barons, if successful in their enterprise, might import into that country a more devoted reverence to the holy see, and bring the English churches to a nearer conformity with those of the continent. He declared immediately in favour of William's claim, pronounced Harold a perjured usurper, denounced excommunication against him and his adherents; and the more to encourage the duke of Normandy in his enterprise, he sent him a consecrated banner, and a ring with one of St. Peter's hairs in it. Thus were all the ambition and violence of that invasion covered over safely with the broad mantle of religion." (*Hume*, vol. i. chap. 3. pp. 161–2.) Thus the robbers of God's people exalted themselves to establish the vision.

Hume still further narrates. "The doctrine which exalted the papacy above all human power had gradually diffused itself from the city and the court of Rome, and was, during that age, much more prevalent in the southern than in the northern kingdoms of Europe. Pope Alexander who had assisted William in his conquests naturally expected that the French and Normans would import into England the same reverence for his sacred character with which they were impressed in their own country; and would break the spiritual as well as civil independency of the Saxons, who had hitherto conducted their ecclesiastical government with an acknowledgment indeed of primacy in the see of Rome, but without much idea of its title to dominion or authority. As soon therefore as the Norman prince seemed fully established on the throne, the pope despatched Ermenfroy, bishop of Sion, as his legate into England; and this prelate was the first that had ever appeared with that character in any part of the British islands. The king, though he was probably led by principle to pay this submission to Rome, determined, as is usual, to employ the incident as a means of serving his political purposes, and of degrading those English prelates who were obnoxious to him."

"The devoted attachment to Rome continually increased in England; and being favoured by the sentiments of the conquerors, as well as by the monastic establishments formerly introduced by Edred and by Edgar, it soon reached the same height at which it had during some time stood in France and Italy. It afterwards went much farther, being favoured by that very remote situation which had at first obstructed its progress, and being less checked by knowledge and a liberal

education, which were still somewhat more common in the southern countries. The prevalence of this superstitious spirit became dangerous to some of William's successors, and incommodious to most of them; but the arbitrary sway of this king over the English, and his extensive authority over the foreigners, kept him from feeling any immediate inconveniences from it. He retained the church in great subjection, as well as his lay subjects; and would allow none of whatever character to dispute his sovereign will and pleasure. He prohibited his subjects from acknowledging any one for pope whom he himself had not previously received; he required that all the ecclesiastical canons voted in any synod should first be laid before him and be ratified by his authority; even bulls or letters from Rome could not legally be produced till they received the same sanction; and none of his ministers or barons, whatever offences they were guilty of, could be subjected to spiritual censures till he himself had given his consent to their excommunication. These regulations were worthy of a sovereign, and kept united the civil and ecclesiastical powers, which the principles introduced by this prince himself had an immediate tendency to separate." (*Hume*, vol. i. chap. iv. pp. 224—227.) Thus was fulfilled what is written, "The robbers of thy people shall also exalt themselves to establish the vision: but they shall fall."

But these words were destined to receive a still further accomplishment, and the great conflict, the dispute about investitures, was reserved for the year 1076. "The industry and perseverance are surprising with which the popes had been treasuring up powers and pretensions during so many ages of ignorance; while

each pontiff employed every fraud for advancing purposes of imaginary piety, and cherished all claims which might turn to the advantage of his successors, though he himself could not expect ever to reap any benefit from them. All this immense store of spiritual and civil authority was now devolved on Gregory VII. of the name of Hildebrand, the most enterprising pontiff that had ever filled the papal chair, and the least restrained by fear, decency, or moderation. Not content with shaking off the yoke of the emperors, who had hitherto exercised the power of appointing the pope on every vacancy, at least of ratifying his election, he undertook the arduous task of entirely disjoining the ecclesiastical from the civil power, and of excluding profane laymen from the right which they had assumed of filling the vacancies of bishoprics, abbeys, and other spiritual dignities. The sovereigns who had long exercised this power, and who had acquired it, not by encroachments on the church but on the people, to whom it originally belonged, made great opposition to this claim of the court of Rome; and Henry IV., the reigning emperor, defended this prerogative of his crown with a vigour and resolution suitable to its importance. The few offices, either civil or military, which the feudal institutions left the sovereign the power of bestowing, made the prerogative of conferring the pastoral ring and staff the most valuable jewel of the royal diadem; especially as the general ignorance of the age bestowed a consequence on the ecclesiastical offices even beyond the great extent of power and property which belonged to them. Superstition, the child of ignorance, invested the clergy with an authority almost sacred; and as they engrossed the little learning of the age, their interposition became requisite in all civil

business, and a real usefulness in common life was thus superadded to the spiritual sanctity of their character."

"When the usurpations, therefore, of the church had come to such maturity as to embolden her to attempt extorting the right of investitures from the temporal power, Europe, especially Italy and Germany, was thrown into the most violent convulsions, and the pope and the emperor waged implacable war on each other. Gregory dared to fulminate the sentence of excommunication against Henry and his adherents, to pronounce him rightfully deposed, to free his subjects from their oaths of allegiance; and instead of shocking mankind by this gross encroachment on the civil authority, he found the stupid people ready to second his most exorbitant pretensions. Every minister, servant, or vassal of the emperor who received any disgust, covered his rebellion under the pretence of principle; and even the mother of this monarch, forgetting all the ties of nature, was seduced to countenance the insolence of his enemies. Princes themselves, not attentive to the pernicious consequences of those papal claims, employed them for their present purposes; and the controversy spreading into every city of Italy, engendered the parties of Guelf and Ghibbelin, the most durable and most inveterate factions that ever arose from the mixture of ambition and religious zeal. Besides numberless assassinations, tumults, and convulsions to which they gave rise, it is computed that the quarrel occasioned no less than sixty battles in the reign of Henry IV., and eighteen in that of his successor Henry V., when the claims of the sovereign pontiff prevailed."

"But the bold spirit of Gregory, not dismayed with the vigorous opposition which he met with from the

emperor, extended his usurpations all over Europe; and well knowing the nature of mankind, whose blind astonishment ever inclines them to yield to the most impudent pretensions, he seemed determined to set no bounds to the spiritual, or rather temporal monarchy which he had undertaken to erect. He pronounced the sentence of excommunication against Nicephorus, emperor of the East. Robert Guiscard, the adventurous Norman who had acquired the dominion of Naples, was attacked by the same dangerous weapon; he degraded Boleslas, king of Poland, from the rank of king, and even deprived Poland of the title of a kingdom; he attempted to treat Philip, king of France, with the same rigour which he had employed against the emperor; he pretended to the entire property and dominion of Spain, and he parcelled it out amongst adventurers, who undertook to conquer it from the Saracens, and to hold it in vassalage under the see of Rome. Even the christian bishops, on whose aid he relied for subduing the temporal princes, saw that he was determined to reduce them to servitude; and by assuming the whole legislative and judicial power of the church, to centre all authority in the sovereign pontiff." (*Hume,* vol. i. chap. iv. pp. 234—237.) Truly, in those times the robbers of thy people did also exalt themselves to establish the vision.

"William the Conqueror, the most potent, the most haughty, and the most vigorous prince in Europe, was not, amidst all his splendid successes, secure from the attacks of this enterprising pontiff. Gregory wrote him a letter, requiring him to fulfil his promise in doing homage for the kingdom of England to the see of Rome, and to send over that tribute which all his predecessors had been accustomed to pay to the vicar of Christ. By

the tribute, he meant Peter's pence; which though at first a charitable donation of the Saxon princes, was interpreted, according to the usual practice of the Romish court, to be a badge of subjection acknowledged by the kingdom. William replied, that the money should be remitted as usual, but that neither had he promised to do homage to Rome, nor was it in the least his purpose to impose that servitude on his state. And the better to show Gregory his independence, he ventured, notwithstanding the frequent complaints of the pope, to refuse to the English bishops the liberty of attending a general council which that pontiff had summoned against his enemies." (*Hume*, vol. i. chap. iv. p. 237.) Thus did the robbers of thy people fall, when they exalted themselves in those times to establish the vision in the kingdom of the north. Mosheim records, "He (Gregory VII.) wished to reduce all kingdoms into fiefs of St. Peter, *i. e.* of the Roman pontiffs; and to subject all causes of kings and princes, and the interests of the whole world, to the arbitrement of an assembly of bishops who should meet annually at Rome. But neither he nor his successors could fully accomplish this arduous design, on account, especially, of the vigilance and firmness of the emperors, and of the kings of France and England." (*Mosh. Ecc. Hist.* vol. ii. pp. 317, 318.)

"So the king of the north shall come, and cast up a mount, and take the most fenced cities; and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand." (Daniel xi. 15.) In the year 1106, king Henry I. of England, "opened the campaign with the siege of Tenchebray; and it became evident, from his preparations and progress, that he intended to usurp the entire

possession of Normandy. Robert was at last roused from his lethargy, and being supported by the earl of Mortaigne, and Robert de Bellesme, the king's inveterate enemies, he raised a considerable army, and approached his brother's camp, with a view of finishing, in one decisive battle, the quarrel between them. He was now entered on that scene of action in which alone he was qualified to excel, and he so animated his troops by his example, that they threw the English into disorder, and had nearly obtained the victory, when the flight of Bellesme spread a panic among the Normans, and occasioned their total defeat. Henry, besides doing great execution on the enemy, made near ten thousand prisoners, among whom was duke Robert himself, and all the most considerable barons who adhered to his interests. This victory was followed by the final reduction of Normandy; Rouen immediately submitted to the conqueror; Falaise, after some negotiation, opened its gates, and by this acquisition, besides rendering himself master of an important fortress, he got into his hands prince William, the only son of Robert: he assembled the states of Normandy, and having received the homage of all the vassals of the duchy, having settled the government, revoked his brother's donations, and dismantled the castles lately built, he returned into England, and carried along with him the duke as prisoner." (*Hume*, vol. i. chap. vi. p. 287.) Thus were the words of the prophecy fulfilled.

How marvellous are the ways of God! Two hundred years previously Rollo is brought from Denmark, and obtains a branch of the French territory, and there founds a duchy, from which is to proceed the man whom God will raise up to invade England, overthrow

the Danish monarchy, and establish a new dynasty. This accomplished, in the year 1066, forty years—that remarkable Scripture number—only elapse until England conquers Normandy, thus, so to speak, wiping away the stain (if it can be called one,) of the Norman Conquest of England, and suppressing for ever the separate existence of the duchy of Normandy, which had then served its purpose; for, as we shall find in the next dark passage of English history, this province is re-conquered from England only to become a province of France, with which it has been long incorporated. "Heaven and earth may pass away, but the word of the Lord endureth for ever." "His counsel shall stand."

"But he that cometh against him shall do according to his own will, and none shall stand before him; and he shall stand in the glorious land, which by his hand shall be consumed. He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him: and he shall give him the daughter of women, corrupting her; but she shall not stand on his side, neither be for him." (Dan xi. 16, 17.) The black horses still continue to do their work in England, followed, however, invariably by the white ones. All things are made to work together for good. The beginning of the thirteenth century developed more fully the Divine purpose towards England. A weak, and probably wicked monarch occupied the throne which was usurped by him, the lawful heir being Arthur duke of Brittanny. The troubles of king John commenced with his reign. The duchy of Normandy was the first field of conflict in which he was defeated. The young duke of Brittanny joined the French army, which had begun hostilities against the king of England, in the year 1203. King

John was at first successful; he defeated the French troops, and took prince Arthur prisoner, who was shortly afterwards assassinated, either by the king's own hand, or in accordance with his instructions. The war was prolonged till the year 1206, when "Gui de Thouars, who governed Brittanny, jealous of the rapid progress made by his ally, the French king, promised to join the king of England with all his forces; and John ventured abroad with a considerable army, and landed at Rochelle. He marched to Angers, which he took and reduced to ashes. But the approach of Philip with an army threw him into a panic, and he immediately made proposals for peace, and fixed a place of interview with his enemy, but instead of keeping his engagement, he stole off with his army, embarked at Rochelle, and returned, loaded with new shame and disgrace, into England. The mediation of the pope procured him at last a truce for two years with the French monarch; almost all the transmarine provinces were ravished from him, and his English barons, though harassed with arbitrary taxes and fruitless expeditions, saw themselves and their country baffled and affronted in every enterprise. Thus was the important territory of Normandy reunited to the crown of France, about three centuries after the cession of it by Charles the Simple to Rollo the first duke; and the Normans, sensible that the conquest was probably final, demanded the privilege of being governed by French laws, which Philip, making a few alterations on the ancient Norman customs, readily granted them." (*Hume*, vol. ii. chap. ii. pp. 91, 92.) The Divine purpose in the erection of Normandy into a separate duchy, and yet a branch of the French root having been accomplished, it is reunited to France.

We have now reached the third important epoch in English history. Each of these crises in the history of England are cotemporary with epochs no less important in the history of the church of Rome; and on each of these occasions the most enterprising and energetic of all the popes filled the papal chair. When the Roman missionaries introduced their religion into England, Gregory the Great was pope of Rome; and that period is remarkable, as being the era from which the spiritual assumptions of the church of Rome are dated. Seven years after the Norman conquest of England, Gregory VII., of the name of Hildebrand, ascended the papal chair, who undertook the arduous task of entirely disjoining the ecclesiastical from the civil power. It was the year 598 in which Gregory the Great appointed Augustine the first archbishop of Canterbury. Six hundred years thereafter, or in the year 1198, Innocent III. became pope of Rome. In the year 606 the pope assumed the title of universal bishop. Six hundred years thereafter, or in the year 1206, Innocent III. usurped supremacy over England. This period was the meridian of the church of Rome, and, as already related, the pope did then arrogate to himself all power, both ecclesiastical and civil, over the whole civilised world. Hume records that "Innocent III. being endowed with a lofty and enterprising genius, gave full scope to his ambition, and attempted, perhaps more openly than any of his predecessors, to convert that superiority, which was yielded him by all the European princes, into a real dominion over them. The hierarchy, protected by the Roman pontiff, had already carried to an enormous height its usurpations upon the civil power; but in order to extend them farther, and render them useful to the court of

Rome, it was necessary to reduce the ecclesiastics themselves under an absolute monarchy, and to make them entirely dependent on their spiritual leader." (*Hume*, vol. ii. chap. ii. p. 93.) Thus was fulfilled what is written: "He that cometh against him shall do according to his own will, and none shall stand before him." (Dan. xi. 16.) These words most accurately describe the character and conduct of pope Innocent III. who came against king John of England.

"He shall stand in the glorious land, which by his hand shall be consumed. He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do." (Dan. xi. 16, 17.) The death of Hubert, archbishop of Canterbury, in the year 1205, gave occasion for the pope's interference with England. Some irregularities in the manner of electing his successor, placed the matter in the pope's hands, as an arbiter between the contending parties, who were three in number. The king and the convent of Christ-Church despatched twelve monks to support, before the pope of Rome, the election of the bishop of Norwich. After the discussion of the question at Rome, the pope "sent for the twelve monks deputed by the convent to maintain the cause of the bishop of Norwich, and commanded them, under the penalty of excommunication, to choose for their primate Langton, an Englishman by birth, but educated in France; and connected by his interest and attachment with the see of Rome. In vain did the monks represent that they had received from their convent no authority for this purpose; that an election without a previous writ from the king, would be deemed highly irregular, and that they were merely agents for another person, whose right they

had no power or pretence to abandon. None of them had the courage to persevere in this opposition except one, Elias de Brantfield; all the rest, overcome by the menaces and authority of the pope, complied with his orders, and made the election required of them." (*Hume*, vol. ii. chap. ii. p. 96.) "John was inflamed with the utmost rage when he heard of this attempt of the court of Rome, and he immediately vented his passion on the monks of Christ-Church, whom he found inclined to support the election made by their fellows at Rome. He sent Fulke de Cantilupe and Henry de Cornhulle, two knights of his retinue, men of violent tempers and rude manners, to expel them the convent and take possession of their revenues." "Innocent, finding that John was not sufficiently tamed to submission, sent three prelates, the bishops of London, Ely, and Worcester, to intimate that if he persevered in his disobedience, the sovereign pontiff would be obliged to lay the kingdom under an interdict." "John burst out into the most indecent invectives against the prelates; swore that if the pope presumed to lay his kingdom under an interdict, he would send to him all the bishops and clergy in England, and would confiscate all their estates." "Amidst all this idle violence, John stood on such bad terms with his nobility, that he never dared to assemble the states of the kingdom, who, in so just a cause, would probably have adhered to any other monarch, and have defended with vigour the liberties of the nation, against these palpable usurpations of the court of Rome. Innocent, therefore, perceiving the king's weakness, fulminated at last the sentence of interdict, which he had for some time held suspended over him."

"The nation was of a sudden deprived of all exterior

exercise of religion; the altars were despoiled of their ornaments; the crosses, the reliques, the images, the statues of the saints were laid on the ground; and as if the air itself were profaned, and might pollute them by its contact, the priests carefully covered them up, even from their own approach and veneration. The use of the bells entirely ceased in all the churches; the bells themselves were removed from the steeples, and laid on the ground, with the other sacred utensils. Mass was celebrated with shut doors, and none but the priests were admitted to that holy institution. The laity partook of no religious rite, except baptism to new-born infants and the communion to the dying; the dead were not interred in consecrated ground, they were thrown into ditches or buried in common fields, and their obsequies were not attended with prayers or any hallowed ceremony. Marriage was celebrated in the churchyards; and that every action in life might bear the marks of this dreadful situation, the people were prohibited the use of meat as in Lent, or times of the highest penance; were debarred from all pleasures and entertainments, and even to salute each other, or so much as to shave their beards, and give any decent attention to their person and apparel. Every circumstance carried symptoms of the deepest distress, and of the most immediate apprehension of Divine vengeance and indignation.

"The king, that he might oppose his temporal to their spiritual terrors, immediately, from his own authority, confiscated the estates of all the clergy who obeyed the interdict; banished the prelates, confined the monks in their convents, and gave them only such a small allowance from their own estates as would suffice to provide them with food and raiment. He treated with the

utmost rigour all Langton's adherents, and every one that showed any disposition to obey the commands of Rome. And in order to distress the clergy in the tenderest point, and at the same time expose them to reproach and ridicule, he threw into prison all their concubines, and required high fines as the price of their liberty. The quarrel between the king and the see of Rome continued for some years; and though many of the clergy, from the fear of punishment, obeyed the orders of John and celebrated Divine service, they complied with the utmost reluctance, and were regarded both by themselves and the people, as men who betrayed their principles, and sacrificed their consciences to temporal regards and interests."

"As the sentence of interdict had not produced the desired effect on John, and as his people, although extremely discontented, had hitherto been restrained from rising in open rebellion against him, he was soon to look for the sentence of excommunication; and he had reason to apprehend, that notwithstanding all his precautions, the most dangerous consequences might ensue from it. Innocent, after keeping the thunder long suspended, gave at last authority to the bishops of London, Ely, and Worcester, to fulminate the sentence of excommunication against him. These prelates obeyed, though their brethren were deterred from publishing, as the pope required of them, the sentence in the several churches of their dioceses." According to Hume's account this occurred in the year 1209.

"The next gradation of papal sentences was to absolve John's subjects from their oaths of fidelity and allegiance, and to declare every one excommunicated who had any commerce with him in public or private, at his table, in

his council, or even in private conversation, and this sentence was accordingly, with all imaginable solemnity, pronounced against him. But as John still persevered in his contumacy, there remained nothing but the sentence of deposition, which, though intimately connected with the former, had been distinguished from it by the artifice of the court of Rome, and Innocent determined to dart this last thunderbolt against the refractory monarch. But as a sentence of this kind required an armed force to execute it, the pontiff, casting his eyes around, fixed at last on Philip king of France, as the person into whose powerful hand he could most properly intrust that weapon, the ultimate resource of his ghostly authority. And he offered the monarch, besides the remission of all his sins and endless spiritual benefits, the property and possession of the kingdom of England, as the reward of his labour." According to Hume's account this occurred in the year 1212. (*Hume*, vol. ii. chap. ii. pp. 96—104.) Thus then was fulfilled what is written: "He that cometh against him shall do according to his own will, and none shall stand before him; and he shall stand in the glorious land, which by his hand shall be consumed. He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do." (Dan. xi. 16, 17.)

"He (king John) shall give him (the pope) the daughter of women, (the church,) corrupting her." (Dan. xi. 17.) "Pandolf, whom the pope had chosen for his legate, and appointed to head Philip's expedition, as soon as he arrived in the north of France, sent over two knights templar to desire an interview with John at Dover, which was granted; he there represented to him in such strong, and probably in such true colours, his

lost condition, the disaffection of his subjects, the secret combination of his vassals against him, the mighty armament of France, that John yielded at discretion, (13th May, 1213,) and subscribed to all the conditions which Pandolf was pleased to impose upon him. He promised, among other articles, that he would submit himself entirely to the judgment of the pope, that he would acknowledge Langton for primate, that he would restore all the exiled clergy and laity who had been banished on account of the contest, that he would make them full restitution of their goods and compensation for all damages, and instantly consigned eight thousand pounds in part of payment, and that every one outlawed or imprisoned for his adherence to the pope should immediately be received into grace and favour. Four barons swore along with the king to the observance of this ignominious treaty."

"But the ignominy of the king was not yet carried to its full height. Pandolf required him, as the first trial of obedience, to resign his kingdom to the church, and he persuaded him that he could no wise so effectually disappoint the French invasion, as by thus putting himself under the immediate protection of the apostolic see. John, lying under the agonies of present terror, made no scruple of submitting to this condition. He passed a charter, in which he said, that not constrained by fear, but of his own free-will, and by the common advice and consent of his barons, he had, for remission of his own sins, and those of his family, resigned England and Ireland to God, to St. Peter and St. Paul, and to pope Innocent, and his successors in the apostolic chair; he agreed to hold these dominions as feudatory of the church of Rome, by the annual payment of a thou-

sand marks, seven hundred for England, three hundred for Ireland; and he stipulated, that if he or his successors should ever presume to revoke or infringe this charter, they should instantly, except upon admonition they repented of their offence, forfeit all right to their dominion."

"In consequence of this agreement, John did homage (15th May, 1213) to Pandolf, as the pope's legate, with all the submissive rites which the feudal law required of vassals before their liege lord and superior. He came disarmed into the legate's presence, who was seated on a throne; he flung himself on his kness before him; he lifted up his joined hands, and put them within those of Pandolf; he swore fealty to the pope; and he paid part of the tribute which he owed for his kingdom as the patrimony of St. Peter. The legate, elated by this supreme triumph of sacerdotal power, could not forbear discovering extravagant symptoms of joy and exultation: he trampled on the money which was laid at his feet, as an earnest of the subjection of his kingdom; an insolence of which, however offensive to all the English, no one present, except the archbishop of Dublin, dared to take any notice. But though Pandolf had brought the king to submit to these base conditions, he still refused to free him from the excommunication and interdict, till an estimation should be taken of the losses of the ecclesiastics, and full compensation and restitution should be made them." (*Hume*, vol. ii. chap. ii. pp. 105—107.) Thus did king John give the pope the daughter of women corrupting her.

But when the pope set his face to enter with the strength of his whole kingdom, there were "upright ones with him." (Dan. xi. 17.) Satan and his instru-

ments, after a seven years' conflict, having done according to their will, the overruling purpose of Jehovah must then be manifested. The kingly power of English monarchs was in those times absolute over the nation; the king ruled according to his own will, and there was no liberty except in subjection to his arbitrary mandates. Hume writes as follows:—"The introduction of the feudal law into England by William the Conqueror, had much infringed the liberties, however imperfectly enjoyed by the Anglo Saxons in their ancient government, and had reduced the whole people to a state of vassalage under the king or barons, and even the greater part of them to a state of real slavery. The necessity also of intrusting great power in the hands of a prince, who was to maintain military dominion over a vanquished nation, had engaged the Norman barons to submit to a more severe and absolute prerogative, than that to which men of their rank, in other feudal governments, were commonly subjected. The power of the crown, once raised to a high pitch, was not easily reduced; and the nation, during the course of a hundred and fifty years, was governed by an authority unknown, in the same degree, to all the the kingdoms founded by the northern conquerors." (*Hume*, vol. ii. chap. xi. p. 111.) During the course of that hundred and fifty years, God had been opening up the way for the establishment of the liberties of the English nation. "Henry I., that he might allure the people to give an exclusion to his elder brother, Robert, had granted them a charter favourable in many particulars to their liberties: Stephen had renewed the grant, Henry II. had confirmed it; but the concessions of all these princes had still remained without effect, and the same unlimited, at least irregular, authority continued

to be exercised both by them and their successors." (*Ibid.*) When the fulness of the time had come, then God began to interpose. He placed upon the throne a weak and faithless monarch. He then contracted the limits of the monarch's sway, by depriving him almost wholly of his continental possessions; the manner in which this was accomplished tended to degrade the king in the estimation of the barons and people of England, and so far reduced his power. This is no sooner done, than the pope is permitted to come against him with the strength of his whole kingdom, and by him God completely prostrates the power and authority of the king of England. Hume narrates the effect which these occurrences, conjoined with the king's personal immorality, produced upon the mind of the nation. "Equally odious and contemptible, both in public and private life, he affronted the barons by his insolence, dishonoured their families by his gallantries, enraged them by his tyranny, and gave discontent to all ranks of men by his endless exactions and impositions. The effect of these lawless practices had already appeared in the general demand made by the barons of a restoration of their privileges; and after he had reconciled himself to the pope, by abandoning the independence of the kingdom, he appeared to all his subjects in so mean a light, that they universally thought they might with safety and honour insist upon their pretensions." (*Hume*, vol. ii. chap. ii. p. 112.) Truly God's ways are not our ways, neither are his thoughts our thoughts. Those events which to appearance were destructive in their consequences to the English nation, were the very means appointed by God to accomplish for her a great deliverance. Not only was the monarch's authority com-

pletely overturned, but the man of the pope's choice who filled the see of Canterbury, on whose account the quarrel with the king originated, was also the very instrument in God's hand of giving strength and success to that movement, which terminated in the granting of Magna Charta by king John, thus laying the foundation of liberty and popular government in England, which, in proportion as they have been developed, have destroyed and uprooted the corruptions of oppression and tyranny, whether practised by spiritual or civil rulers. It was truly said, "there shall be upright ones with him (the pope) when he sets his face to enter with the strength of his whole kingdom;" men who, although in outward alliance with injustice and cruelty, will not possess their spirit; men who will have discernment to perceive the dangerous character and consequences of papal arrogance; and who will, to the best of their ability, honestly and uprightly endeavour to erect a defence against it; men who will desire that justice be done to all by those in authority. After narrating the causes which led to the formation of a confederacy, Hume goes on to say:—"But nothing forwarded this confederacy so much as the concurrence of Langton, archbishop of Canterbury, a man whose memory, though he was obtruded on the nation by a palpable encroachment of the see of Rome, ought always to be respected by the English. This prelate, whether he was moved by the generosity of his nature and his affection to public good, or had entertained an animosity against John on account of the long opposition made by that prince to his election, or thought that an acquisition of liberty to the people would serve to increase and secure the privileges of the church, had formed the plan of

reforming the government, and had prepared the way for that great innovation, by inserting those singular clauses above mentioned in the oath which he administered to the king before he would absolve him from the sentence of excommunication. (The clauses are, The king engaged that he would re-establish the good laws of his predecessors, particularly those of St. Edward, and would abolish the wicked ones; and expressed his resolution of maintaining justice and right in all his dominions.) Soon after, in a private meeting of some principal barons at London, he showed them a copy of Henry I.'s charter, which he said he had happily found in a monastery; and he exhorted them to insist on the renewal and observance of it; the barons swore that they would sooner lose their lives than depart from so reasonable a demand. The confederacy began now to spread wider, and to comprehend almost all the barons in England; and a new and more numerous meeting was summoned by Langton, (in Nov., 1214,) at St. Edmondsbury, under colour of devotion. He again produced to the assembly the old charter of Henry, renewed his exhortations of unanimity and vigour in the prosecution of their purpose, and represented, in the strongest colours, the tyranny to which they had so long been subjected, and from which it now behoved them to free themselves and their posterity. The barons, inflamed by his eloquence, incited by the sense of their own wrongs, and encouraged by the appearance of their power and numbers, solemnly took an oath before the high altar, to adhere to each other, to insist on their demands, and to make endless war on the king till he should submit to grant them. They agreed, that after the festival of Christmas, they would prefer in a body their common petition, and in

the meantime they separated, after mutually engaging that they would put themselves in a posture of defence, would enlist men and purchase arms, and would supply their castles with the necessary provisions."

"The barons appeared in London on the day appointed, (January 6, 1215,) and demanded of the king, that, in consequence of his own oath before the primate, as well as in deference to their just rights, he should grant them a renewal of Henry's charter, and a confirmation of the laws of St. Edward. The king, alarmed at their zeal and unanimity, as well as with their power, required a delay, promised that, at the festival of Easter, he would give them a positive answer to their petition, and offered them the archbishop of Canterbury, the bishop of Ely, and the earl of Pembroke, the mareschal, as sureties for fulfilling this engagement. The barons accepted of the terms, and peaceably returned to their castles."

"During this interval, John, in order to break or subdue the league of his barons, endeavoured to avail himself of the ecclesiastical power, of whose influence he had, from his own recent misfortunes, had such fatal experience. He granted to the clergy a charter (15th January, 1215,) relinquishing for ever that important prerogative for which his father and all his ancestors had zealously contended; yielding to them the free election on all vacancies, reserving only the power to issue a *congé d'elire*, and to subjoin a confirmation of the election; and declaring that, if either of these were withheld, the choice should nevertheless be deemed just and valid." Both parties, the king and the barons, appealed to the pope, who "wrote letters to the prelates, to the nobility, and to the king himself. He exhorted the first

to employ their good offices in conciliating peace between the contending parties and putting an end to civil discord; to the second he expressed his disapprobation of their conduct in employing force to extort concessions from their reluctant sovereign; the last he advised to treat his nobles with grace and indulgence, and to grant them such of their demands as should appear just and reasonable."

"The barons easily saw, from the tenor of these letters, that they must reckon on having the pope as well as the king for their adversary; but they had already advanced too far to recede from their pretensions, and their passions were so deeply engaged, that it exceeded even the power of superstition itself any longer to control them. They also foresaw that the thunders of Rome, when not seconded by the efforts of the English ecclesiastics, would be of small avail against them; and they perceived that the most considerable of the prelates, as well as all the inferior clergy, professed the highest approbation of their cause. Besides that these men were seized with the national passion for laws and liberty—blessings of which they themselves expected to partake—there concurred very powerful causes to loosen their devoted attachment to the apostolic see. It appeared, from the late usurpations of the Roman pontiff, that he pretended to reap alone all the advantages accruing from that victory which under his banners, though at their own peril, they had everywhere obtained over the civil magistrate. The pope assumed a despotic power over all the churches; their particular customs, privileges, and immunities were treated with disdain; even the canons of general councils were set aside by his dispensing power; the whole administration of the church was

centred in the court of Rome; all preferments ran of course in the same channel, and the provincial clergy saw, at least felt, that there was a necessity for limiting these pretensions. The legate, Nicholas, in filling those numerous vacancies which had fallen in England during an interdict of six years, had proceeded in the most arbitrary manner, and had paid no regard in conferring dignities to personal merit, to rank, to the inclination of the electors, or to the customs of the country. The English church was universally disgusted; and Langton himself, though he owed his elevation to an encroachment of the Romish see, was no sooner established in his high office than he became jealous of the privileges annexed to it, and formed attachments with the country subjected to his jurisdiction. These causes, though they opened slowly the eyes of men, failed not to produce their effect; they set bounds to the usurpations of the papacy; the tide first stopped, and then turned against the sovereign pontiff; and it is otherwise inconceivable how that age, so prone to superstition and so sunk in ignorance, or rather so devoted to a spurious erudition, could have escaped falling into an absolute and total slavery under the court of Rome." (*Hume*, vol. ii. chap. xi. pp. 112—116.)

"A conference between the king and the barons was appointed at Runnemede, between Windsor and Staines, a place which has ever since been extremely celebrated on account of this great event. The two parties encamped apart, like open enemies; and after a debate of a few days, the king, with a facility somewhat suspicious, signed and sealed the charter which was required of him (June 19th, 1215). This famous deed, commonly called the Great Charter, either granted or secured very

important liberties and privileges to every order of men in the kingdom: to the clergy, to the barons, and to the people." (*Hume*, vol. ii. chap. xi. p. 117.)

These events are an exact fulfilment of the prediction of the prophet Daniel. "He (pope Innocent III.) that cometh against him (king John of England) shall do according to his own will, and none shall stand before him." (Dan. xi. 16.) Of pope Innocent III. it may be truly said, that he did according to his own will, and none could stand before him. The time of his pontificate was the period when the Roman church had reached the zenith of its power; the pope, its acknowledged head, having claimed and exercised a temporal as well as a spiritual dominion over all kindreds, and tongues, and nations. "And he shall stand in the glorious land which by his hand shall be consumed." (Dan. xi. 16.) What Palestine was of old, the island of Great Britain has been in modern times, the glorious land. In the year 1206, the pope commenced those encroachments which resulted in his standing in the glorious land; and although God planted at the same time the tree of civil and religious liberty, 666 prophetical years were to elapse ere it reached maturity, during which time the glorious land would be consumed by the hand of the mystery of iniquity; the effects of the papal usurpation, the offspring of that woman Jezebel, would not be wholly destroyed until the year 1863. "He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do." (Dan. xi. 17.) By a threat of excommunication, the pope compelled the twelve monks of the convent of Christ-Church to elect cardinal Langton primate of England. "With the strength of his whole kingdom," that is, by artifice

and subtlety, by the sentence of interdict, by the sentence of excommunication, by absolving the king's subjects from their oaths of fidelity and allegiance, by the sentence of deposition, in the execution of which the abomination that maketh desolate was set up; the spiritual authority of the pope being conjoined with the civil power of Philip, king of France, to carry it into effect. Thus did the pope do. But there were upright ones with him; archbishop Langton and many of the clergy were the friends of liberty and justice. "And he shall give him the daughter of women, corrupting her." (Dan. xi. 17.) In the year 1212, the sentence of deposition was pronounced against the king; and in the year 1213, he subscribed to all the conditions which Pandolf, the pope's legate, was pleased to impose upon him, and passed a charter resigning England and Ireland to pope Innocent and his successors.

"But she shall not stand on his side, neither be for him." (Daniel xi. 17.) Notwithstanding the pope's apparent success in compelling king John to yield to him at discretion, his purpose was defeated. The subjugation of England was, in the end, the occasion of inflicting a fatal wound upon the popish system, and from Great Britain has already gone forth that light of divine truth, which, at the set time, shall fall upon the men still under the dominion of the beast, as a great hail out of heaven, every stone about the weight of a talent. Truly Great Britain did not stand on the side of the pope, neither was for him. The great charter granted by king John, or rather extorted from him by the barons of England, on 19th June, 1215, laid the foundation of that superstructure of civil and religious liberty which has since then been erected in Great Britain.

Another important step was taken in the same direction in the reign of Edward I., who "issued writs to the sheriffs, enjoining them to send to parliament, along with two knights of the shire, two deputies from each borough within their county, and these provided with sufficient powers from the community to consent, in their name, to what he and his council should require of them. 'As it is a most equitable rule,' says he, in his preamble to this writ, 'that what concerns all, should be approved of by all; and common dangers be repelled by united efforts:' a noble principle, which may seem to indicate a liberal mind in the king, and which laid the foundation of a free and equitable government." (*Hume*, vol. ii. chap. xiii. p. 287.) This measure should rather be said to have originated in the multiplied necessities of the crown, and the difficulties which beset the king in his attempts to levy sufficient resources to enable him to prosecute his wars, and projects of conquest. King Edward's liberality of mind was not the source from which this new stream issued, which was destined to swell the river of civil and religious liberty. The great object which Edward sought to accomplish was the conquest of Wales and Scotland; his desire was to unite the three kingdoms under one sovereignty, and this scheme he prosecuted with great vigour. It was God's design progressively to extend and enlarge the liberties of His chosen people; and He overruled Edward's expensive wars, and made them subserve the accomplishment of His high and gracious purpose.

Satan was not asleep from the time of king John's grant of Magna Charta. He saw in it the germ of principles, which, if ever reduced to practice, would utterly destroy his power wherever they existed, and

he ceased not in his endeavours to extinguish them in the bud: God at the same time manifesting his determination to nourish their growth in the minds of the people, until the time would come when they should reach the stature of perfect men in Christ.

The disputes between the king and the barons were renewed in the reign of Edward I. "The earls of Hereford and Norfolk framed a remonstrance, which was delivered to the king at Winchelsea, when he was ready to embark for Flanders. They there complained of the violations of the Great Charter, and that of forests; the violent seizures of corn, leather, cattle, and above all, of wool, a commodity which they affirmed to be equal in value to half the lands of the kingdom; the arbitrary imposition of forty shillings a sack on the small quantity of wool allowed to be exported by the merchants, and they claimed an immediate redress of all these grievances. The king told them that the greater part of his council were now at a distance, and without their advice he could not deliberate upon measures of so great importance."

"But the constable and mareschal, (the earls of Hereford and Norfolk,) with the barons of their party, resolved to take advantage of Edward's absence, and to obtain an explicit assent to their demands. When summoned to attend the parliament at London, they came with a great body of cavalry and infantry; and before they would enter the city, required that the gates should be put into their custody. The primate, who secretly favoured all their pretensions, advised the council to comply, and thus they became masters both of the young prince and of the resolutions of parliament. Their demands, however, were moderate, and such as

sufficiently justify the purity of their intentions in all their past measures: they only required that the two charters should receive a solemn confirmation; that a clause should be added to secure the nation for ever against all impositions and taxes without consent of parliament; and that they themselves and their adherents, who had refused to attend the king into Flanders, should be pardoned for the offence, and should be again received into favour. The prince of Wales and his council assented to these terms, and the charters were sent over to the king in Flanders to be there confirmed by him. Edward felt the utmost reluctance to this measure, which he apprehended would, for the future, impose fetters on his conduct, and set limits to his lawless authority. On various pretences he delayed three days giving any answer to the deputies: and when the pernicious consequences of his refusal were represented to him, he was at last obliged, after many internal struggles, to affix his seal to the charters, as also to the clause that bereaved him of the power, which he had hitherto assumed, of imposing arbitrary taxes upon the people." (*Hume*, vol. ii. chap. xiii. pp. 301—304.)

"But while the people, after so many successful struggles, deemed themselves happy in the secure possession of their privileges, they were surprised in 1305 to find that Edward had secretly applied to Rome, and had procured from that mercenary court an absolution from all the oaths and engagements which he had so often reiterated to observe both the charters. There are some historians so credulous as to imagine that this perilous step was taken by him for no other purpose than to acquire the merit of granting a new confirmation of the charters, as he did soon after, and a confirmation

so much the more unquestionable, as it could never be invalidated by his successors, on pretence of any force or violence which had been imposed upon him. But besides that this might have been done with a better grace if he had never applied for any such absolution, the whole tenor of his conduct proves him to be little susceptible of such refinement in patriotism; and this very deed itself, in which he anew confirmed the charters, carries on the face a very opposite presumption. Though he ratified the charters in general, he still took advantage of the papal bull so far as to invalidate the late perambulations of the forests, which had been made with such care and attention, and to reserve to himself the power, in case of favourable incidents, to extend as much as formerly these arbitrary jurisdictions. If the power was not in fact made use of, we can only conclude that the favourable incidents did not offer."

"Thus, after the contests of near a whole century, and these ever accompanied with violent jealousies, often with public convulsions, the Great Charter was finally established; and the English nation have the honour of extorting, by their perseverance, this concession from the ablest, the most warlike, and the most ambitious of all their princes. It is computed that about thirty confirmations of the charter were at different times required of several kings, and granted by them in full parliament; a precaution which, while it discovers some ignorance of the true nature of law and government, proves a laudable jealousy of national privileges in the people, and an extreme anxiety lest contrary precedents should ever be pleaded as an authority for infringing them. Accordingly we find that, though arbitrary practices often prevailed, and were even able to establish themselves into

settled customs, the validity of the Great Charter was never afterwards formally disputed; and that grant was still regarded as the basis of English government, and the sure rule by which the authority of every custom was to be tried and canvassed. The jurisdiction of the Star chamber, martial law, imprisonment by warrants from the privy council, and other practices of a like nature, though established for several centuries, were scarcely ever allowed by the English to be parts of their constitution; the affection of the nation for liberty still prevailed over all precedent, and even all political reasoning; the exercise of these powers, after being long the source of secret murmurs among the people, was in fulness of time solemnly abolished as illegal, at least as oppressive, by the whole legislative authority." (*Ibid.* pp. 303—305.)

It is worthy of notice, that in the time of Edward I., as in the time of king John, the primate, the pope's representative in England, secretly favoured the designs of the discontented barons, and was probably the chief instrument in effecting their accomplishment. Hume says the people had an affection for liberty; this feeling and desire was divine in its origin; this plant was the planting of the Lord; and because of Jehovah's overruling purpose, all the machinations of the enemy and his emissaries, which had for their object the destruction of this plant, were frustrated; and their fruitless efforts to uproot were made use of by God as a means to establish more immovably in the minds of the people that love of liberty which was given them from above. Thus, in its civil government, the English nation did not stand on the side of tyranny and oppression, neither was for that system of despotism and absolute authority which is

abetted and encouraged by the pope, and practised in those kingdoms who have given their power and strength unto the beast.

The same prince, Edward I., was also made instrumental in preparing the way for the establishment of the religious as well as the civil liberty of the English nation. As in the case of the discontent of the barons, so the dissensions with the clergy were occasioned by his pecuniary necessities. The pope and the king came into collision, and the authority of the king prevailed; a severe blow was struck at the usurped supremacy of the pope over England, and from the year 1296 church property began to cease to be regarded as peculiarly sacred, and the authority of the papal chair in England began to decline. "Boniface VIII. who had succeeded Celestine in the papal throne, was a man of the most lofty and enterprising spirit; and though not endowed with that severity of manners which commonly accompanies ambition in men of his order, he was determined to carry the authority of the tiara, and his dominion over the temporal power, to as great a height as it had ever attained in any former period. Sensible that his immediate predecessors, by oppressing the church in every province of christendom, had extremely alienated the affections of the clergy, and had afforded the civil magistrate a pretence for laying like impositions on ecclesiastical revenues, he attempted to resume the former station of the sovereign pontiff, and to establish himself as the common protector of the spiritual order against all invaders. For this purpose he issued, very early in his pontificate, a general bull, prohibiting all princes from levying, without his consent, any taxes upon the clergy, and all clergy from submitting to such impositions; and he

threatened both of them with the penalties of excommunication in case of disobedience. This important edict is said to have been procured by the solicitation of Robert de Winchilsey, archbishop of Canterbury, who intended to employ it as a rampart against the violent extortions which the church had felt from Edward, and the still greater which that prince's multiplied necessities gave them reason to apprehend. When a demand, therefore, was made on the clergy of a fifth of their moveables, a tax which was probably much more grievous than a fifth of their revenue, as their lands were mostly stocked with their cattle, and cultivated by their villains, the clergy took shelter under the bull of pope Boniface, and pleaded conscience in refusing compliance. The king came not immediately to extremities on this repulse; but after locking up all their granaries and barns, and prohibiting all rent to be paid them, he appointed a new synod to confer with him upon his demand. The primate, not dismayed by these proofs of Edward's resolution, here plainly told him that the clergy owed obedience to two sovereigns, their spiritual and their temporal, but their duty bound them to a much stricter attachment to the former than to the latter; they could not comply with his commands, (for such, in some measure, the requests of the crown were then deemed,) in contradiction to the express prohibition of the sovereign pontiff."

"1297. The clergy had seen in many instances that Edward paid little regard to those numerous privileges on which they set so high a value. He had formerly seized in an arbitrary manner all the money and plate belonging to the churches and convents, and had applied them to the public service; and they could not but

expect more violent treatment on this sharp refusal, grounded on such dangerous principles. Instead of applying to the pope for a relaxation of his bull, he resolved immediately to employ the power in his hands; and he told the ecclesiastics, that since they refused to support the civil government, they were unworthy to receive any benefit from it, and he would accordingly put them out of the protection of the laws. This vigorous measure was immediately carried into execution. Orders were issued to the judges to receive no cause brought before them by the clergy; to hear and decide all causes in which they were defendants; to do every man justice against them; to do them justice against nobody. The ecclesiastics soon found themselves in the most miserable situation imaginable. They could not remain in their own houses and convents for want of subsistence; if they went abroad in quest of maintenance, they were dismounted, robbed of their horses and clothes, abused by every ruffian, and no redress could be obtained by them for the most violent injury. The primate himself was attacked on the highway, was stripped of his equipage and furniture, and was at last reduced to board himself with a single servant in the house of a country clergyman. The king, meanwhile, remained an indifferent spectator of all these violences, and without employing his officers in committing any immediate injury on the priests, which might have appeared invidious and oppressive, he took ample vengeance on them for their obstinate refusal of his demands. Though the archbishop issued a general sentence of excommunication against all who attacked the person or property of ecclesiastics, it was not regarded; while Edward enjoyed the satisfaction of seeing the people become the voluntary instruments of

his justice against them, and inure themselves to throw off that respect for the sacred order by which they had so long been overawed and governed."

"The spirits of the clergy were at last broken by this harsh treatment. Besides that, the whole province of York, which lay nearest the danger that still hung over them from the Scots, voluntarily, from the first, voted a fifth of their moveables; the bishops of Salisbury, Ely, and some others, made a composition for the secular clergy within their dioceses; and they agreed not to pay the fifth, which would have been an act of disobedience to Boniface's bull, but to deposit a sum equivalent in some church appointed them, whence it was taken by the king's officers. Many particular convents and clergymen made payment of a like sum, and received the king's protection. Those who had not ready money, entered into recognisances for the payment. And there was scarcely found one ecclesiastic in the kingdom who seemed willing to suffer, for the sake of religious privileges, this new species of martyrdom; the most tedious and languishing of any, the most mortifying to spiritual pride, and not rewarded by that crown of glory which the church holds up, with such ostentation, to her devoted adherents." (*Hume,* vol. ii. chap. xiii. pp. 295—298.) In ecclesiastical as in civil matters, the English power and strength did not stand on the side of the pope, neither was for him.

In the reign of Edward III. measures more decidedly hostile to the popish system were adopted by the English parliament, giving a still further fulfilment of Daniel's prophecy, that "she shall not stand on his side, neither be for him." (Dan. xi. 17.) "It is easy to imagine that a prince of so much sense and spirit as Edward III.

would be no slave to the court of Rome. Though the old tribute was paid during some years of his minority he afterwards withheld it; and when the pope, in 1367, threatened to cite him to the court of Rome for default of payment, he laid the matter before his parliament. That assembly unanimously declared that king John could not, without a national consent, subject his kingdom to a foreign power; and that they were therefore determined to support their sovereign against this unjust pretension."

"During this reign, the statute of provisors was enacted, rendering it penal to procure any presentations to benefices from the court of Rome, and securing the rights of all patrons and electors, which had been extremely encroached on by the pope. By a subsequent statute every person was outlawed who carried any cause by appeal to the court of Rome."

"The laity at this time seem to have been extremely prejudiced against the papal power, and even somewhat against their own clergy, because of their connections with the Roman pontiff. The parliament pretended that the usurpations of the pope were the cause of all the plagues, injuries, famines, and poverty of the realm, were more destructive to it than all the wars, and were the reason why it contained not a third of the inhabitants and commodities which it formerly possessed; that the taxes levied by him exceeded five times those which were paid to the king; that every thing was venal in the sinful city of Rome; and that even the patrons in England had thence learned to practise simony without shame or remorse. At another time they petition the king to employ no churchman in any office of state; and they even speak in plain terms of expelling by force the

papal authority, and thereby providing a remedy against oppressions, which they neither could nor would any longer endure. Men who talked in this strain were not far from the reformation: but Edward did not think proper to second all this zeal; though he passed the statute of provisors, he took little care of its execution, and the parliament made frequent complaints of his negligence on this head. He was content with having reduced such of the Romish ecclesiastics as possessed revenues in England to depend entirely upon him by means of that statute." (*Hume*, vol. iii. chap. xvi. pp. 107–8.) The appointed time was not yet come for the emancipation of the English nation from the yoke of papal supremacy; enough was done however to fulfil the scripture, which saith, "she shall not stand on his side, neither be for him."

Early in the sixteenth century, those events, which have changed the face of affairs among European nations, began to transpire. The reformation from doctrinal error and delusion, which originated in the mind of Luther and others, has conferred invaluable blessings wherever its influence has been felt. No other nation has reaped so rich a harvest of social and religious advantage from that great movement as the people of Great Britain have done. At that eventful crisis of the world's history, the state of matters in England was such as to forbid the hope of such a result. Henry VII. occupied the English throne, and he was held in high estimation by "foreign princes, who paid him great deference and attention. The archduke Philip, in particular, desired an interview with him; and Henry, who had passed over to Calais, agreed to meet him in St. Peter's church near that city. The archduke, on

approaching the king, made haste to alight, and offered to hold Henry's stirrup, a mark of condescension which that prince would not admit of. He called the king, 'father, patron, protector,' and, by his whole behaviour, expressed a strong desire of conciliating the friendship of England. The pope too, Alexander VI., neglected not the friendship of a monarch whose reputation was spread over Europe." (*Hume*, vol. iv. chap. xxvi. p. 107.)

"But the prince, whose alliance Henry valued the most, was Ferdinand of Arragon, whose vigorous and steady policy, always attended with success, had rendered him in many respects the most considerable monarch in Europe. There was also a remarkable similarity of character between these two princes; both were full of craft, intrigue, and design; and though a resemblance of this nature be a slender foundation for confidence and amity, where the interests of the parties in the least interfere, such was the situation of Henry and Ferdinand, that no jealousy even on any occasion arose between them. The king had now the satisfaction of completing a marriage (12th November, 1501) which had been projected and negociated during the course of seven years, between Arthur, prince of Wales, and the Infanta Catherine, fourth daughter of Ferdinand and Isabella—he near sixteen years of age, she eighteen. But this marriage proved in the issue unprosperous. The young prince, a few months after, sickened and died, much regretted by the nation, (2d April, 1502.) Henry, desirous to continue his alliance with Spain, and also unwilling to restore Catherine's dowry, which was two hundred thousand ducats, obliged his second son, Henry, whom he created prince of Wales, to be contracted to

the Infanta. The prince made all the opposition of which a youth of twelve years of age was capable; but as the king persisted in his resolution, the espousals were at length, by means of the pope's dispensation, contracted between the parties, an event which was afterwards attended with the most important conseqences." (*Hume*, vol. iv. chap. xxvi. pp. 108, 109.)

In the year 1509 Henry VIII. ascended the English throne. "Henry, while he punished the instruments of past tyranny, had yet such deference to former engagements as to deliberate, immediately after his accession, concerning the celebration of his marriage with the Infanta Catherine, to whom he had been affianced during his father's lifetime. Her former marriage with his brother and the inequality of their years, were the chief objections urged against his espousing her; but on the other hand, the advantages of her known virtue, modesty, and sweetness of disposition, were insisted on; the affection which she bore to the king; the large dowry to which she was entitled as princess of Wales; the interest of cementing a close alliance with Spain; the necessity of finding some confederate to counterbalance the power of France; the expediency of fulfilling the engagements of the late king,—when these considerations were weighed, they determined the council, though contrary to the opinion of the primate, to give Henry their advice for celebrating the marriage. The countess of Richmond, who had concurred in the same sentiments with the council, died soon after the marriage of her grandson." (June 3, 1509.) This marriage, was the occasion of completely detatching the crown, and government, and church of England, from the side of the pope. Henry VIII. was no friend of the reforma-

tion: when Luther appeared and the fame of his doctrines had begun to spread, "the rumour of these innovations soon reached England; and as there still subsisted in that kingdom great remains of the Lollards, whose principles resembled those of Luther, the new doctrines secretly gained many partisans among the laity of all ranks and denominations. But Henry had been educated in a strict attachment to the church of Rome, and he bore a particular prejudice against Luther, who in his writings spoke with contempt of Thomas Aquinas, the king's favourite author; he opposed himself therefore to the progress of the Lutheran tenets, by all the influence which his extensive and almost absolute authority conferred upon him; he even undertook to combat them with weapons not usually employed by monarchs, especially those in the flower of their age and force of their passions. He wrote a book in Latin against the principles of Luther, a performance which, if allowance be made for the subject and the age, does no discredit to his capacity. He sent a copy of it to Leo, who received so magnificent a present with great testimony of regard, and conferred on him the title of 'defender of the faith,' an appellation still retained by the kings of England. Luther, who was in the heat of controversy, soon published an answer to Henry, and without regard to the dignity of his antagonist, treated him with all the acrimony of style to which in the course of his polemics he had so long been accustomed. The king by this ill usage was still more prejudiced against the new doctrines." (*Hume*, vol. iv. chap. xxix. pp. 193, 194.)

God's purpose was to deliver the English nation from the errors and delusions of the popish system; and Henry was made unconsciously and unwillingly, yea,

wickedly on his part, the instrument of throwing off the papal tyranny at God's appointed time. The event which has been fraught with so many benefits to Britain, originated not in the king's hatred of popish errors and love of gospel truth, but in his desire to be divorced from Catherine of Arragon, under pretence of the unlawfulness of his connection with her, she having been previously his brother's wife. The king's subsequent conduct justifies the impression, that his alledged scruples of conscience upon this point were but a pretext, his real desire being to marry Anne Boleyn. When Henry applied to the pope for his dispensation in this matter, the Roman pontiff was so circumstanced in God's providence as to render his compliance a thing next to impossible. Several years were spent in negociating with the see of Rome, and finally, because of the pope's refusal to grant Henry's request, that rupture took place between the crown of England and the see of Rome, which has defied all attempts at healing. Hitherto, the second beast of Rev. xiii. 11, exercised all the power of the first beast that was before him, and caused the earth (England) and them which dwell therein, to worship the first beast, whose deadly wound was healed. (Rev. xiii. 12.)

The middle watch was now come; the time fixed by God had elapsed; and "the parliament being assembled, (3d November, 1534,) conferred on the king the title of the only supreme *head*, on earth, of the church of England, as they had already invested him with all the real power belonging to it. In this memorable act, the parliament granted him power, or rather acknowledged his inherent power 'to visit and repress, redress, reform, order, correct, restrain or amend all errors, heresies,

abuses, offences, contempts, and enormities, which fell under any spiritual authority or jurisdiction.'" (*Hume*, vol. iv. chap xxx. pp. 267, 268.) In reality, great though this change was, and marvellous as have been its effects, it was in the outset but a transfer of the spiritual power from the hands of the pope to those of the king. The Scripture must needs be fulfilled, and therefore it was that the reformation in England was brought about in this particular manner.

Rev. xiii. 13, 14. "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." The thirteenth verse and the first clause of the fourteenth verse contain a general outline of the history of the English church and government. "He doeth great wonders," signifies, that while the nation was under the teaching of the false prophet, there would be many wonderful displays of the Divine goodness, and God's care of both church and state. "So that he maketh fire come down from heaven on the earth in the sight of men;" fire coming down from heaven is a figure of the outpouring of the Holy Spirit: this being done "on the earth in the sight of men," by the second beast, signifies that because of God's purpose of mercy and love towards Britain, many of her people would, by the grace of God, be enabled to live godly, righteous, and sober lives; they would become living epistles, known and read of all men; and others would take knowledge of them, that they had been with Christ. They would

be as lights in the world, and others would see their good works. The mission of believers in Britain, was a very different one from the mission of believers dwelling among the nations who have given their power and strength unto the beast. In Britain believers were instrumental in the effecting of that progressive improvement, in all respects, which characterises the history of Britain. They were the leaven hid in three measures of meal, who have noiselessly, but steadily, and successfully been carrying on their work, and will continue to do so until the whole nation be leavened; until fire come down from heaven, not only in the sight of men, but also upon their hearts; until the teaching of the false prophet—every refuge of lies—be swept away by the hailstones of divine truth; until the Sun of Righteousness has fully risen on the figurative earth, with healing in his wings. Among continental nations under the dominion of the beast, the two witnesses testify against error and delusion, but without producing any beneficial effects; for in the end the first beast, which ascendeth out of the bottomless pit, shall make war upon them, and shall kill them, and the sea of continental life shall become as the blood of a corpse, before that great and dreadful day of the Lord come. The first beast is walking in the broad way, and its end is destruction The second beast is walking in the narrow way, and its end is life eternal; but the false prophet which deceived it, the doctrine of Balaam, shall be destroyed. "And deceiveth them which dwell on the earth by the means of those miracles which he had power to do in the sight of the beast." It is a very common practice to plead the piety and excellence of those good men who have preceded us in a certain denomination of christians, in reply to well-

founded objections against many of the doctrines and precepts which are held and inculcated by it. It is in this way them that dwell on the earth have been deceived by the moral miracles which good men have wrought in former times. Men forget that their ancestors had less light in many points than is possessed by their descendants; and it is a practical error, productive of very serious evils, to attempt to bind men's views of christian doctrine, and duty to an exact correspondence with what was entertained by good men two or three centuries past. Such a principle is now happily almost impracticable; and there is danger of men rushing to the opposite extreme, that of despising the truth itself, as spoken and illustrated by the fathers. Much of what Luther and Calvin taught was the truth of God, and they were trained in a very peculiar way for their great and important work; still there is no evidence of their having been inspired, as the prophets and apostles of old were; they were favoured with a large measure of the influences of the Holy Spirit; but they were not so filled with His fulness as to demand from us implicit confidence in, and perfect obedience to, what they taught. We know that they were fallible men, and in many things it would be most unwise to imitate their example. They who hold tenaciously by a doctrine or principle, simply because of its antiquity, or because it was held and taught by some revered and honoured man or body of men in by past times, should consider, that theirs is the condition of those who build their house upon the sand, against which when the rain descends, and the floods come, and the winds blow and beat upon it, it shall fall. Every man should test every doctrine, and every principle, whether ancient or modern in its origin, by the

light of divine truth. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isa. viii. 20.) The doctrine of the Romish church, which denies the right of private judgment in matters of faith, is repudiated by all protestants in theory, but it is acted upon by many in practice. It would seem to be the view of not a few, that it is while in communion with what is regarded as an apostate church that men need to exercise their mental faculties in the inquiry as to what is truth. This is a practical error of a most dangerous kind. If a christian parent or teacher speaks even the whole truth to his children or his people, he should imitate the example of Christ, and exhort those he instructs not to rest satisfied with his teaching, but to search the Scriptures daily whether these things be so. Many professing christians in Britain have been deceived by those miracles which have been wrought in their sight. It is unquestionable that a pure and free gospel is preached throughout this land; by the hearing of the external ear, those who wait upon the gospel ministry can distinguish the difference between the articulate sounds of the preacher's voice who teaches the doctrines of the protestant faith, and he who makes known the tenets of the Romish church. Still, in too many instances, the practical effect is one and the same upon the heart; for the Roman catholic who blindly submits to the dogma which demands from him implicit confidence in all that is taught by the priest, is practically in no worse a position than the professing protestant, who repudiates that doctrine in theory but acts upon it in practice. The position of the Roman catholic is consistent with his profession. The practice of the protestant is a contradiction of his profession; for

while he claims the right of private judgment, he refuses to exercise it. Both receive their doctrine according to the teaching of man. To both the Bible is a sealed book; and it is surprising to hear learned and intelligent protestant laymen publicly confess themselves incompetent to form a judgment, and express an opinion, on a question of religious doctrine. Truly those that dwell on the earth have been deceived. It is now time that this delusion were also destroyed: let every man exercise his own powers of discernment, meditation, and reasoning; and learn thereby to be able to give an answer to him that may ask him a reason for his faith. This deception originates in the giving to the teacher of the truth that homage and deference which is due only to the truth itself, and to Him who is the Word of God. Let every man be swift to hear. Let every man take heed how he hears, and what he hears. They who are favoured with the preaching of a pure gospel have a great responsibility in the sight of God. They who have godly and pious parents guiding them by their precept and example, have also a great responsibility. But those so situated, who think not for themselves, should consider that it matters little, in so far as their real mental happiness is concerned, whether they are taught truth or error; their spiritual state is similar to what the state of the body would be if, when daily fed with the choicest viands, the digestive organs were not in operation. The sumptuous living may be more pleasant to the taste than coarse and unwholesome fare; but as regards the body, the effects produced upon it by either is the same. So with the mind, except a man's reasoning faculties are kept in vigorous and healthful exercise, reading and teaching will only fill up a vacuum; but without the

exercise of thought, the spirit will remain dead and inactive, whatever be the character of the teaching. This error is most prevalent in the present day. There is a great tendency manifested to worship the creature more than the Creator. Even among thinking men, too much importance is attached to the sayings of other men, and they too seldom rely exclusively upon the explicit declarations of the word of God. It seems to be overlooked, that the best possible interpretation of Scripture, given either orally or in writing, by a fellow-man, falls immeasurably short of the clearness and fulness with which the same truth may be illustrated in the mind of a believer by the Spirit of truth. It is impossible to convey in language an adequate expression of the riches and the glory of the thoughts which the Holy Spirit begets in our minds, when He is pleased to take of the things of Christ and show them unto us; and the most eloquent orations are but as sounding brass and a tinkling cymbal except the Spirit of God removes the veil, and illuminates the understanding. He is only bestowed upon them who search and inquire diligently for themselves, and in such minds He dwells with increasing fulness — removing their prejudices, enlarging their apprehension, and quickening their understanding. Where He is not, the most glorious displays of divine truth are seen and heard with listlessness and indifference; the greatest obstruction to the progress of truth is not so much men's disinclination to receive it as their unconcern about it. Many go to hear the gospel preached just as they would go about a matter of ordinary routine. They consider not that eternity is the theme, and their endless existence in happiness or misery suspended upon the manner in which they treat the

truth. They have become so familiarized with the gospel sound, that its mercies do not melt them, and its terrors do not alarm them. They are deceived, and unless they bestir themselves they will find in the end, that it will be more tolerable for the votaries of superstition in that day, than for them who were so highly favoured, but esteemed their privileges so lightly.

"Saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword and did live." While these words are descriptive of the general resemblance of the English power from the beginning to that of the beast, still the passage points to that particular period in the history of England when the king was declared the only supreme head on earth of the church of England. Then it was that the saying was uttered to them that dwell on the earth, "that they should make an image to the beast that had the wound by a sword and did live." The king became in England the image of what the pope was in Rome. He conjoined spiritual authority with civil power, and this is the abomination that maketh desolate — the peculiar characteristic of the beast that ascended out of the bottomless pit and made war with the saints. The church of England was at that time in no respect different from the church of Rome, but was an image of it.

Ver. 15. "And he had power to give life unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed." It was given unto the first beast to make war with the saints and to overcome them; and power was given him over all kindreds, and nations, and tongues, and people; but the second beast which John beheld coming up out of the

earth, and which said to them that dwell on the earth that they should make an image to the beast which had the wound by a sword and did live, "had (only) power to give life unto the image of the beast." The beast which rose up out of the sea is the same with that which ascended out of the bottomless pit. It is represented as exercising a power both absolute and tyrannous. The people were to have no voice in the government either of church or state. The woman sat upon the seven mountains, and the ten kings were of one mind, and gave their power and strength unto the beast. The character of the beast which came up out of the earth was very different in this respect. When he desired to make an image to the first beast, he is not represented as doing according to his own will, but rather as taking counsel with the people, "them that dwell on the earth;" saying to them, that they should make an image to the beast, which had the wound by a sword and did live. It was through the parliament of England that Henry VIII. received the title of supreme head on earth of the church of England; and although the conduct of those who composed that parliament was unworthy the representatives of a free people, still there was the form of popular government; the nation had really a voice in all that was done; and the fact that it was by an act of parliament that these important changes were effected in the English constitution, is a sufficient testimony, that the manner in which the second beast exercised his power, was essentially different from the manner in which the first beast exercised his. To the existence of this particular distinction in her form of government, is Great Britain indebted for that gradual, progressive, and, it may be now said, complete deliverance from the cruel

and persecuting principles which regulate the exercise of authority among those nations under the dominion of the beast that rose out of the sea. It is not to be denied that in the time of Henry VIII. this popular element was more nominal than real in its operation,—the Scripture must needs be fulfilled; an image must be made to the beast that had the wound by a sword and did live; and it is truly not a little wonderful that an English parliament, in the exciting times of the reformation, should have been found so completely subservient to the will of one man. The supremacy of the will of the pope, as speaking the mind of what is called the church, is the cardinal doctrine of the church of Rome. The chief corner-stone of the mystery of iniquity is the keeping in subjection the wills of men to the wills of spiritual and civil rulers. Every other offence may be forgiven, if a man will but bow in abject submission to the spiritual sceptre. Let a man, however, but dare to think for himself, and form an opinion different from his spiritual ruler, and were he even an angel from heaven in point of moral excellence, his would be the unpardonable sin, and his doom would be that of an obstinate heretic. It was the image of this mystery of iniquity which was made and set up in England in the year 1534; and the pope's unswerving determination to retain the minds of men in spiritual bondage, and to exterminate by persecution and death all freedom of thought and liberty of spirit, was well imitated by Henry VIII., who supplanted the Roman bishop in the English church; for he ruled with a high hand in both church and state, and he may be said to have done according to his own will, and thus was fulfilled what is written: "he had power to give life unto the image of the beast, that the

image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed." All whose names are not written in the book of life of the Lamb slain from the foundation of the world, were to worship the first beast; but the second beast was not to have power to cause all that dwell in the earth to worship the image that was made. At an earlier stage of English history, he had power, and caused them that dwelt in the earth to worship the first beast, whose deadly wound was healed. When, however, he dissolved his connection with the first beast, and set up an image of it for himself, he was only to have a transient power, to cause that as many as would not worship his image should be killed. The two beasts, although bearing a strong resemblance to each other in many things, and for a long period united together under one common head, were, nevertheless, as wide as the poles asunder in their origin and their end. The exact fulfilment of this prediction is recorded by Hume. From the time of king John's submission to the pope until Henry's rupture with him, there were two jurisdictions in England; the spiritual, of which the pope was head; the civil, of which the king was head. In the fifteenth century the civil power had been united with spiritual authority in attempts to cleanse God's sanctuary. On these occasions the king gave his power and strength unto the beast. In Rome alone did the abomination that maketh desolate exist in perfection; for there the civil power and spiritual authority were conjoined in the person of the pope, he being the head of the Roman state as well as the head of the Roman church. The proceedings of Henry VIII. and his parliament accomplished for England what Pipin of France

effected for Rome. They set up the image of the abomination that maketh desolate; they conjoined in the person of the monarch the civil power and spiritual authority. An image made by man is generally lifeless and inanimate. God alone can make an image having life within itself. Man may impart animation to an image by artificial means; but while the pencil of the artist and the chisel of the sculptor can give a faithful representation of either men or scenes, still the giving of actual motion and life surpasses human skill, and where it is attempted, it proves to be a miserable imitation of the reality, and mars the beauty of what would otherwise have been regarded as a well finished portrait. What was set up in England was not the abomination that maketh desolate but its image; and in order to testify to all men that the glory of what has been done for Britain was due to God alone, wicked and unworthy instruments were employed to work out for her a great deliverance; in effecting which, they were permitted to perpetrate the very cruelties from which they were unconsciously the human instruments of deliverance to the English nation. The fact that Henry and his parliament displayed a spirit not less persecuting and tyrannous than the spirit of the dragon, proves that they had no intention of conferring a greater amount of civil and religious freedom upon the people. Probably at no other period in the history of England was the spirit of the nation so thoroughly enslaved, and made subject to the will of the reigning monarch. In the time of king John, while apparently the nation was handed over to the power of the first beast, God was actually laying the foundation of the people's freedom from every kind of tyranny; and this He accomplished by the very means

which, humanly speaking, were only calculated to rivet upon them the chains of a tyrannous yoke. In the time of Henry VIII., God brought about the deliverance of England from popish domination, but it was accompanied by such circumstances as threatened to make the last state of the nation worse than the first. God must have the glory ascribed to Himself exclusively of all He does for His people, and the Scriptures must be fulfilled; therefore, these things were so; "he had power to give life unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed."

The overruling hand of God is conspicuously manifest in all the events which tended to produce the reformation in England. Towards the close of Henry's negotiations with the see of Rome, in relation to his divorce from Catherine of Arragon, Francis, king of France, as a common friend, employed his good offices in mediating an accommodation between the pope and the king of England. "Francis first prevailed on the pope to promise that if the king would send a proxy to Rome, and thereby submit his cause to the holy see, he should appoint commissioners to meet at Cambray and form the process; and he should immediately afterwards pronounce the sentence of divorce required by him. Bellay, bishop of Paris, was next despatched to London, and obtained a promise from the king that he would submit his cause to the Roman consistory, provided the cardinals of the imperial faction were excluded from it. The prelate carried this verbal promise to Rome; and the pope agreed that if the king would sign a written agreement to the same purpose his demands should be

fully complied with. A day was appointed for the return of the messengers; and all Europe regarded this affair, which had threatened a violent rupture between England and the Romish church, as drawing towards an amicable conclusion. But the greatest affairs often depend on the most frivolous incidents. The courier who carried the king's written promise was detained beyond the day appointed; news was brought to Rome that a libel had been published in England against the court of Rome, and a farce acted before the king in derision of the pope and cardinals. The pope and cardinals entered into the consistory inflamed with anger; and by a precipitate sentence, the marriage of Henry and Catherine was pronounced valid, and Henry declared to be excommunicated if he refused to adhere to it (23d March, 1534). Two days after, the courier arrived; and Clement, who had been hurried from his usual prudence, found, that though he heartily repented of this hasty measure, it would be difficult for him to retract it, or replace affairs on the same footing as before." (*Hume*, vol. iv. chap. xxx. pp. 263, 264.) By this simple incident, the detention of the courier, did God frustrate the schemes of His adversary, and accomplish His own glorious purpose towards the English nation.

It was in November, 1534, that the image of the beast was set up in England; it was not however till the year 1539 that the act of parliament was passed which "gave life unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed." The fulfilment of this part of Scripture is thus narrated by Hume. "It was the unhappy fate of the English during this age, that, when they laboured under

any grievance, they had not the satisfaction of expecting redress from parliament; on the contrary, they had reason to dread each meeting of that assembly, and were then sure of having tyranny converted into law, and aggravated perhaps with some circumstance which the arbitrary prince and his ministers had not hitherto devised, or did not think proper of themselves to carry into execution. This abject servility never appeared more conspicuously than in a new parliament which the king now assembled, (28th April, 1539,) and which, if he had been so pleased, might have been the last that ever sat in England. But he found them too useful instruments of dominion ever to entertain thoughts of giving them a total exclusion."

"The chancellor opened the parliament by informing the house of lords, that it was his majesty's earnest desire to extirpate from his kingdom all diversity of opinion in matters of religion; and as this undertaking was, he owned, important and arduous, he desired them to choose a committee from among themselves, who might draw up certain articles of faith, and communicate them afterwards to the parliament. The lords named the vicar general Cromwell, now created a peer, the archbishops of Canterbury and York, the bishops of Durham, Carlisle, Worcester, Bath and Wells, Bangor and Ely. The house might have seen what a hopeful task they had undertaken; this small committee itself was agitated with such diversity of opinion, that it could come to no conclusion. The duke of Norfolk then moved in the house, That, since there were no hopes of having a report from the committee, the articles of faith, intended to be established, should be reduced to six, and a new committee be appointed to draw an act

with regard to them. As this peer was understood to speak the sense of the king, his motion was immediately complied with; and after a short prorogation, the bill of the six articles, or the bloody bill, as the protestants justly termed it, was introduced, and, having passed the two houses, received the royal assent."

"In this law, the doctrine of the real presence was established, the communion in one kind, the perpetual obligation of vows of chastity, the utility of private masses, the celibacy of the clergy, and the necessity of auricular confession. The denial of the first article with regard to the real presence, subjected the person to death by fire, and to the same forfeiture as in cases of treason, and admitted not the privilege of abjuring—an unheard of severity, and unknown to the inquisition itself. The denial of any of the other five articles, even though recanted, was punishable by the forfeiture of goods and chattels, and imprisonment during the king's pleasure; an obstinate adherence to error, or a relapse, was adjudged to be felony, and punishable with death. The marriage of priests was subjected to the same punishment. Their commerce with women was, on the first offence, forfeiture and imprisonment; on the second, death. The abstaining from confession, and from receiving the eucharist at the accustomed times, subjected the person to fine and to imprisonment during the king's pleasure; and if the criminal persevered after conviction, he was punishable by death and forfeiture, as in cases of felony. Commissioners were to be appointed by the king for inquiring into these heresies and irregular practices; and the criminals were to be tried by a jury. The king, in framing this law, laid his oppressive hand on both parties; and even the catholics

had reason to complain that the friars and nuns, though dismissed their convent, should be capriciously restrained to the practice of celibacy." (*Hume*, vol. iv. chap. xxxii. pp. 333—335.) Thus was fulfilled what is written in Scripture:—"He had power to give life unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed." (Rev. xiii. 15.)

"As soon as the act of the six articles had passed, the catholics were extremely vigilant in informing against offenders, and no less than five hundred persons were in a little time thrown into prison. But Cromwell, who had not had interest to prevent that act, was able for the present to elude its execution. Seconded by the duke of Suffolk and chancellor Audley, as well as by Cranmer, he remonstrated against the cruelty of punishing so many delinquents, and he obtained permission to set them at liberty. The uncertainty of the king's humour gave each party an opportunity of triumphing in its turn. No sooner had Henry passed the law, which seemed to inflict so deep a wound on the reformers, than he granted a general permission for every one to have the new translation of the Bible in his family, a concession regarded by that party as an important victory." (*Hume*, vol. iv. chap. xxxii. pp. 339, 340.) How marvellous are the works of God, and how unsearchable His ways. Henry's act in granting permission for every one to have the new translation of the Bible in his family, was that act which in the end occasioned the overthrow and destruction of persecuting principles in the English constitution, and secured the triumph of truth and justice, by impregnating the minds of the people, and familiarising the nation with

those tolerant and catholic principles which the Scriptures teach and enjoin as a rule of practice for all who profess the christian religion. God's ways are not man's ways, neither are His thoughts man's thoughts. Henry knew not what he was doing; his licentious conduct, his unnatural treatment of his wives, his impetuous and fickle temper, his arbitrary and tyrannous government, his obsequious parliament and its cruel enactments, his time-serving ministry, their vaccilating policy and degrading servility, the over-zeal of the Roman catholics, and the extreme severity of the penalties annexed to the breach of the law of the six articles, were all overruled by Him who doeth according to His own will, and who worketh in all things for the good of them who are the called according to His purpose. The free circulation of the Scriptures of truth, sanctioned by Henry, resulted in the overturn of error and delusion, and at this important crisis in the history of England, God restrained the wrath of man, and the remainder which he permitted He caused to praise Him.

Henry's attachment to the doctrines of Rome, associated with his claim of spiritual supremacy, to the exclusion of the pope, placed him in a very singular position. The characteristic of the first beast was, that he would make war with the saints and overcome them; and all whose names were not written in the Lamb's book of life were to worship him. In the case of the image, the law of the six articles exposed the protestants to the fury of his power; but the claim of spiritual supremacy could not be admitted by faithful adherents of the Romish communion; and so it was, that, " while Henry was exerting his violence against the protestants, he spared not the catholics who denied his supremacy; and

a foreigner at that time in England had reason to say, that those who were against the pope were burned, and those who were for him were hanged. The king even displayed, in an ostentatious manner, this tyrannical impartiality, which reduced both parties to subjection, and infused terror into every breast. Barnes, Gerard, and Jerome had been carried to the place of execution on three hurdles; and along with them there was placed on each hurdle a catholic, who was also executed for his religion. These catholics were Abel, Fetherstone, and Powel, who declared that the most grievous part of their punishment was the being coupled to such heretical miscreants as suffered with them." (*Hume*, vol. iv. chap. xxxii. p. 351.) These things were permitted in order to bring into contempt and ridicule that monstrous principle, which teaches the duty of the civil magistrate to take order in matters of religion. In the person of Henry VIII. this dangerous error was exhibited in its worst possible form; for such were the circumstances in which he placed himself, by assuming spiritual supremacy and yet adhering to the doctrines of Rome, that for the purpose of maintaining both, he had to visit with extreme penalties the catholics, as well as the protestants. This was a state of matters which could not long exist, and as Henry's antipathy to the pope, and his love for his own newly attained spiritual prerogatives, were greater than his love for the doctrines of Rome, the latter in the end began gradually to give way, and before the king's death the law of the six articles was mitigated, and other important innovations made in religious matters; so that when his son, Edward VI., succeeded to the throne, the reformation may be said to have been completed in England, although it was

subjected to violent checks, and more than once threatened with overthrow, until the time of William III., the prince of Orange, in whose reign the civil and religious liberty of the English nation was firmly established upon an enlarged and sure foundation. It is a remarkable fact, that the last exercise of king William's royal prerogative was on the 6th March, 1701, when "he granted a commission for passing the bill for the malt tax and the act of abjuration; and being so weak that he could not write his name, he, in presence of the lord keeper and the clerks of parliament, applied a stamp prepared for the purpose." (*Smollett*, vol. xi. chap. vi. p. 405.) The Roman Catholic heir to the British throne was attainted; it was made obligatory on all persons who enjoyed employments in church or state to take an oath of obligation to maintain the government in king, lords, and commons, and to maintain the church of England, together with the toleration for dissenters. It was in the reign of Henry VIII., and through his instrumentality, that the saying was fulfilled, which is written, "he had power to give life unto the image of the beast, that the image should both speak and cause that as many as would not worship the image of the beast should be killed." As in the case of Daniel's prediction, that "she should not stand on his side, neither be for him," so in the passage now under consideration, its fulfilment is spread over many generations; for until the time and events referred to in the sixteenth and seventeenth verses of this chapter, the system introduced by Henry was running its course, and many were put to death because of their religious opinions, even until the reign of Charles II., who persecuted unto death the Scottish presbyterians that refused to conform to and adopt prelacy, in obedience to the

king's command. Nevertheless, the great fulfilment of this prediction was in the time of Henry VIII.

Ver. 16, 17. "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." This passage opens up another very important part of English history, and predicts what would be the state of matters from the passing of the law known as the test act in the year 1673, until the time of the end of the existence of the image of the beast, which had the wound by a sword and did live. It is said that "he causeth all, both small and great, rich and poor, free and bond"—this means all ranks and conditions of men—"to receive a mark in their right hand, or in their foreheads." All that dwell upon the earth were to worship the first beast, whose names are not written in the book of life of the Lamb slain from the foundation of the world. The one-third part of men, the children of the wicked one, were to be under the influence of rebellious spirits; for four angels were prepared for an hour, and a day, and a month, and a year, to slay the third part of men; and the first beast ascended out of the bottomless pit, and shall go into perdition. The first beast was the embodiment of spiritual wickedness—cruel as a leopard, ferocious as a bear, powerful and triumphant as a lion. Satan gave him his power, and his seat, and great authority. He opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. The spirit and conduct of the first beast was to continue unchanged from his beginning to his end. His life was to be a life of violence, and his

reign a reign of terror. He was to lead men into captivity, and kill with the sword. But God's righteous retribution was to overtake him at the time appointed. As his life had been, so would his end be—one of violence; as he had led into captivity, so shall he go into captivity; as he had killed with the sword, so must he be killed with the sword. Utter and sudden destruction is the doom of the first beast: gradual and progressive reform; a continual departure from what is wrong; a steady advance onward to perfection; and a final reward of glory, is the high destiny of the beast which John beheld coming up out of the earth. It is a natural, and not an unreasonable inquiry, why this great difference in the destiny of two living ones, at one time of their history united together, and having, to outward appearance, still a partial resemblance to each other? It might be deemed a sufficient reply to say, that it was God's good pleasure that it should be so: and to the mind of every sincere believer, the producing of undoubted testimony in support of this fact, would be held as a sure foundation upon which to build an implicit reliance in the rectitude of God's purpose and procedure, even were the knowledge of the principles by which that purpose and procedure are regulated, concealed and withheld. It might be further answered—two-thirds only of the human family are God's children; the remaining third are the offspring of Wickedness: and as He never knew the wicked, and as Christ died specially for the elect, in so far as God's procedure is concerned, it is in strict harmony with the glorious perfection of every attribute of the Divine character. But some may complain that the destiny or doom of those brought into being under the auspices of the wicked one, is hard, as

well as miserable; and they may be ready to say, there is something in the whole arrangement not unlike an arbitrary and blind disposal of the lot of immortal and responsible, because intelligent creatures. A man who cherishes such thoughts of God, when inquiring after truth, is in great danger of becoming more sceptical and impious the further he pursues his investigations. The height and the depth, and the length and the breadth of the love and the knowledge of God, passeth all understanding. One of the two great commandments of the gospel is, trust God in Christ; believe in the Father and the Son; and without faith in God it is impossible to please Him. The only restraint placed upon a man inquiring after truth is, that he believes all he knows. The only limit imposed upon him who delights in searching out the unsearchable ways of God is, that he cease the instant his faith begins to waver. Seek not to be wise above what is written, neither strive to attain to the knowledge of what, if revealed, your faith would be too weak to bear. It would be unreasonable to expect the physical strength of the stripling to bear the same amount of fatigue, and perform similar feats of strength to that of which the robust constitution of the matured and practised man is capable. So in that which relates to the intellect and the heart, it would be equally unreasonable to expect the opening mind, and expanding affections of the weak, though faithful brother, to receive and believe all which the well-trained intellect of one stronger, associated with a heart rooted and grounded in love, can bear with comparative ease. All believers up till this time have lived and died in ignorance of the great mysteries of the Divine purpose. There was enough made plain in the Scriptures to point out to every earnest

inquirer the way to holiness and happiness, but nothing more. For this generation the peculiar privilege has been reserved by God, that to them should be declared in plain and intelligible language the whole counsel of God. It would therefore appear strange, if even that part of the Divine procedure, now under consideration, were not fully and satisfactorily explained. The replies already given are sufficient to satisfy the minds of all who believe in God; and those who do not believe, and say they will not believe without a full explanation, I rather fear will be as far from the possession of a genuine faith after they have heard the explanation, as they are while in ignorance of it. The smallest ray of light will penetrate the heart and enliven the hope of a true believer; whereas the full glory of the noonday sun only scorches with its great heat the unbeliever, causing him to blaspheme still more heinously the name of God.

Without doubt, all things have fallen out in exact accordance with God's eternal purpose, immutable within Himself. The end of all things will be in every minute particular, precisely what God declared it would be in the beginning. The history of the world from the time of man's creation, until the consummation of all things, is the history of the free volitions of a race of intelligent and accountable beings, under the righteous government of a holy, a just, and a merciful God. When a man is caught up to the third heaven, he is carried backward to the beginning, and he there sees the glorious counsel of the Godhead, and has revealed to him Jehovah's eternal purpose. When a man is caught up into paradise, he is carried forward to the end, and there witnesses the marvellous and complete fulfilment of what he saw in the third heaven. In the former may be seen the gracious

plan of the Divine Architect; in the latter is beheld the finished building, the completed work. The intermediate space is the time allotted for the preparation of the stones, and the erection of the house; and an inquisitive onlooker would search in vain among the stones in the quarry for an explanation of the purpose and design of Him for whose use they were being prepared. Those who see a building in process of erection, but who know not the architectural design according to which it is to be framed, must wait until its completion, ere they can form an accurate judgment of the wisdom and skill of the architect. Let men but display the same prudence and caution in regard to spiritual things, that they are accustomed to manifest when dealing with what concerns the present life, and there will be experienced far less difficulty in arriving at just and proper conclusions in relation to matters that are of eternal importance.

God's truth has a height and a depth, both of which are alike inaccessible to man's unaided faculties, but reconcileable and accessible in the light with which God's Holy Spirit illuminates the human mind. The sword of the Spirit is two-edged; every important truth has a counterpoise at an opposite extreme. The two are joined together, and are mutual supports and interpreters of each other; let man, however, but put asunder what God has thus joined, and they become thenceforth the antagonists of each other. There is an eternal and unalterable decree of God in relation to the destiny of every human being, and of every nation upon the face of the earth. It is not less true, that every human being, and every nation, are free and unfettered in choosing and determining their own destiny. Man's perfect freedom is the divinely appointed counterpoise to

God's electing purpose; and God's foreknowledge and predestination does not, in the most remote degree, infringe upon the liberty of even one creature in making his solemn choice. How vain and foolish have been the discussions which have arisen among men by their separating and disjoining these two glorious truths of Scripture. One party standing forth as the champions of God's electing purpose, which, when fairly interpreted, according to their belief, borders upon the doctrine of a blind and absolute fatalism: this truth, when thus presented to the minds of men, is most dangerous in its tendency. To thoughtless and ill-informed minds, it appears in an aspect that encourages continued indifference and unconcern, for they are easily assured upon a point which brings to them an apparent deliverance from a life of labour, and toil, and anxiety; which also promises them exemption from mental disquietude, and calms a troubled conscience. To an acute and enlightened mind the doctrine of election or predestination presented by itself, is peculiarly offensive, and it is justly so. Every intelligent and thoughtful man knows enough of his own nature, to furnish him with the evidence of his experience against a proposition, which apparently denudes him of the very glory of his nature; and it is not surprising that men have been unwilling to receive this doctrine when so stated, as to be a direct contradiction of the every day experience of life. Nevertheless what is said in Scripture should have been believed by all who profess to be christians; and had every man searched for himself, and sought the Spirit's guidance, there would not have been found so many foolhardy enough to deny the plain declaration of God's word upon this point. Men are not guilty of sin when they reject the teaching

of men like themselves, if unsupported by other testimony sufficient to warrant their belief; but it is a henious sin to reject what is taught by any man as the truth of God, without first testing what he has said, by comparing it with what is revealed in the written word.

The doctrine that man can, and does, in every case, make his own choice for eternity, when dissociated from the doctrine of God's foreknowledge and predestination, is not less dangerous in its tendency. It begets a pride of heart, and independence of spirit in God's sight, which ill becomes any of the guilty children of men: and the good man who holds by this extreme suffers many sorrows, and occasions himself much unnecessary despondency, because of his fruitless efforts to maintain that perfect holiness of heart, and spotless excellency of life, which he knows ought to distinguish him if his view of truth be correct. But the most painful and humiliating effects have been produced by the angry contentions of the two parties. The sum of their opposing arguments amount to this: the one says, God has foreordained every man's destiny, so that ye who contend that man in every case determines his own destiny are greatly in error; the other says in reply, the Scriptures address all men as if they had the power of determining their own eternal state, therefore ye who hold that God has foreordained irrevocably, and predestinated unalterably the eternal destiny of every man, are greatly in error. Both parties hold the truth, and the error of both is alike; they have put asunder what God has joined together, and having broken the link which connects the two extremes of divine truth, each combatant has made what he holds a sword, having one edge, with which to wound and hurt the other, instead of using them as one

two-edged sword against the common enemy of God and man. God's electing purpose is framed so as to respect man's own free choice; and man's free choice is free in the exact proportion that it acknowledges, and is subservient to God's sovereign will. God's predestination of the destiny of every man is not opposed to the freedom of any one man, but is actually founded upon God's foreknowledge of every man's free choice. Each man's being perfectly free in determining his own destiny, is not opposed to God's irrevocable decree concerning him, but is rather a positive fulfilment of it; and this is truly a marvellous display of the manifold wisdom of God; it transcends immeasurably all human knowledge, and is inconceivably higher than man's loftiest conceptions of Him whose ways are past finding out.

The human family is divided into three classes: they who need no repentance; they who repent; they who continue obstinate and impenitent. The proportionate number of each class is fixed. During the times of the regeneration only one out of every hundred and fifty-five repented, and gave glory to God in this life; ninety-nine were of the class who need no repentance; and fifty-five belonged to the class who die impenitent. The number reserved to give glory to God in the last days upon this earth, is one-tenth of all redeemed men during the four thousand years, and ten times as many as repented and gave glory to God before the time of the restoration of all things. The two first classes are those whose names are written in the book of life of the Lamb slain from the foundation of the world. The third class are those who worship the beast and the dragon. The salvation of the ninety and nine proceeds from the sovereign grace of God. They were all created in Adam, and fell with him,

who was a figure of Christ which was to come. The Lamb of God was slain in the purpose of God from the foundation of the world. The atonement preceded the creation and the fall of man in the order of God's purpose, although it was four thousand years subsequent in the order of His providence. Their creation and fall in Adam was preparatory to their redemption and regeneration in Christ. Adam was their natural progenitor; Christ was their spiritual progenitor. Sin and death came by Adam; holiness and eternal life are the gift of God through Jesus Christ. The peculiar characteristic of these is, that they have not sinned after the similitude of Adam's transgression. A large proportion of them have died in infancy, so that they have neither done actual good, nor actual evil. The remainder have lived without the law, and sin is not imputed where there is no law. This does not mean that they did not know the law by the hearing of the ear, for the apostle Paul was alive without the law once; and he was a blasphemer, a persecutor, and injurious, but he obtained mercy, because he did it ignorantly in unbelief. This description of the state of Paul is applicable to all the elect in Christ, and is widely different from the state of an impenitent person. The reason assigned by Paul for his obtaining mercy, is the reason why all of the class we are now referring to also obtain mercy. Every one of them that has come to maturity has sinned, and come short of the glory of God; but their sins have been committed ignorantly in unbelief, therefore they have obtained mercy in Christ. As a moral transaction, the procedure of God towards this class of beings is just and equitable, as well as merciful. Adam's sin was the occasion of their ruin; Christ's death is the occasion of

their restoration. Adam's disobedience made them sinners; Christ's obedience makes them righteous. Adam's transgression brought them into condemnation; Christ's atonement procures for them justification. Judging according to the principles of strict equity, all the mischief done by Adam's sin, and the misery it entailed upon his descendants, must be removed by the redemption of Christ. If the guilt of Adam's trangression be imputed to all his descendants, then it follows, as a matter of certainty, that the righteousness of Christ will also be imputed to them: "for as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous." (Rom. v. 19.) "For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. xv. 22.) They are called just persons who need no repentance. Just signifies justified, and the meaning of the passage is, that God has so situated them in their probationary state, that their whole conduct has been the natural result of Adam's transgression; being alive without the law as Paul was, they have not sinned after the similitude of Adam's first transgression; therefore the atonement of Christ fully meets their case, and they are justified persons, elect in Christ, and need no repentance. Another reason why they need no repentance is, that the gifts and calling of God are without repentance, God having concluded them all in unbelief, that he might have mercy upon all. Were faith confined to this life in its exercise, there might appear something inconsistent in this explanation of God's merciful and gracious purpose towards so large a portion of the human family: but faith is not confined to this life, for in the world to come we shall continue to experience the delightful

emotions which proceed from faith, hope, and charity; we shall walk for ever by faith and not by sight: no man hath seen, nor can see, God at any time, for He is invisible, dwelling in the light which no man can approach unto. The idea of a place where God may be seen with the external eye, is not warranted by any portion of Scripture. It is true, it is written, that when God shall appear we shall be like Him, for we shall see Him as He is; but that appearance would not be full of glory to us, if merely an external manifestation, visible to the eye of the body. His appearing in glory is within us; it is His coming to fill our natures with His own fulness, and therefore it is said, when He shall appear, we shall be like Him, for we shall see Him as He is. Without holiness no man shall see the Lord, consequently, every redeemed man must be renewed in spirit while in the body; and, as already stated, this may be accomplished, if God so please, in the last moments of any individual. In regard to this the most numerous class, they will be to all eternity a living testimony of the sovereign grace of God, and the free and unconditional character of the gift unto life eternal. No one can complain of God's dealings with them, for without controversy the whole transaction is most just and equitable, while it is also merciful and gracious.

The peculiarity in the case of the other two classes is, that they are judged and rewarded according to their works: and the explanation of their state is the explanation of the reason why God has dealt so differently, and awarded destinies so opposite to the first and second beasts of the Apocalypse. They who belong to the second class, repent and believe, and live godly, and righteous, and sober lives, in this present evil world.

Their state is part of the great mystery of godliness; for great is the mystery, that man in innocence did not believe in God, and yet man, a sinner, believes in that God, when manifest in the flesh. It is a great wonder, it is most marvellous, that Adam and Eve, possessing a holy nature, surrounded in paradise by every thing that was pleasant to the sight, and good for food, should have been found unable to believe the testimony of God; and yet man, compassed about by many sinful infirmities and evil propensities, should now in the wilderness of this wicked world, be able from his heart to say, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation." (Hab. iii. 17, 18.) "Though he slay me, yet will I trust in him." (Job xiii. 15.) The cause of the origin of this glorious state of being in an individual man, has been the subject of great contention. The Scripture saith, that "except a man be born again he cannot see the kingdom of God;" and again it saith, that this birth is of the Spirit of God. In another passage it is written, "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel." (Ezek. xviii. 31.) Notwithstanding, God saith, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil." (Jer. xiii. 23.) These passages teach the necessity of a thorough change of nature; man's duty and responsibility in relation thereto; man's inability to effect it of himself; God's power to

produce it by His Spirit. This change is also described as believing in Christ: men are commanded to believe in the Son of God, and yet it is said that faith is the gift of God. Men are commanded to come unto Christ and be saved, and yet no man can come unto Christ except the Father draw him. There is no doubt, these and such like sayings of Scripture are beset with considerable difficulty; they are among the some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures to their own destruction. In the most absolute possible sense, God is the renewer of a right spirit within us, the author of our faith, drawing us unto His Son with cords of a man, and with the bands of love. In the same sense, man can do nothing of himself, for he is carnal, sold under sin. The same Scripture, however, teaches in the plainest terms, that if any refuse to believe in Christ, to repent and change his mind, that he will be condemned, and that just because he hath not believed in the name of the only begotten Son of God. The truth is here presented to our view, as a sword having two edges, and the combatants in this arena of theological warfare have put asunder what God has joined together, and fought against each other, both parties being in the right in holding one portion of the truth, but both parties being guilty of the error of opposing themselves to another portion of the truth. If any man says that because God is all in all in salvation, meaning thereby that before a man begins to concern himself about his redemption, God must do something to that man independent altogether of his own agency, then that is a dangerous and mistaken view of the manner of redemption, through a living faith in Christ. If any man says that a

man must do something of himself in the way of receiving and believing God's testimony, before he obtains the gift of the Spirit from on high, then that is also a dangerous and mistaken view of the truth as it is in Jesus. Be it observed, we are now speaking of the origin of faith in a sinful man, and its exercise while dwelling in a sinful world, burdened with a sinful body; and this is a very different thing from that change by which God prepares a sinner for his entrance into glory, in virtue of the death of Christ, when the time of his departure comes. The change of those who have not sinned after the similitude of Adam's transgression may be effected in the moment of dissolution, in the twinkling of an eye, and without the intervention of any means; for as they are condemned in Adam, they are justified and glorified in Christ; their names being written in the book of life of the Lamb slain from the foundation of the world. The others, however, in addition to the imputed righteousness of Christ, have to work out their own salvation with fear and trembling; they have to wash their own robes, and make them white in the blood of the Lamb; they have to fight a good fight, and keep the faith; by the patient endurance of suffering for well-doing, they must work out for themselves an exceeding, even an eternal, weight of glory. It is the manner of the origin of this new life in man we are striving to ascertain. Now, it does not proceed from God independent of man, and it does originate in man independent of God. The nature of God, and the nature of man, are directly opposed to such a manner of procedure, as is indicated by either of these views. God is invisible, and cannot be seen, neither can His voice be heard; and the only avenue of approach to a

man's spirit, while in the body, is through his senses. Even direct inspiration from God operates upon the sensible faculties of a man's nature, otherwise he could not be conscious of it. Those who allow themselves to be swayed by their imagination, and who act upon what is called internal impulse, are very far indeed from the knowledge of the fear of the Lord. Such a delusion is fraught with much evil to those who yield to it, and they ought to consider that any spring of action in their nature, which cannot bear the scrutiny of an enlightened intellect and a sound judgment, is altogether unworthy of a place in their heart; and there is no other property of a human nature that demands, and should receive from every man, a greater amount of vigilance and constant attention, than the motives by which the desires and inclinations of the mind and the conduct of life are regulated. In effecting this change, God deals with a man, not as a spirit about to be disembodied and admitted into a state of being where, for a time, the operation of physical organs is suspended, and their room supplied by that mode of intercommunication which prevails in the world of disembodied spirits; but He deals with a man as one who has a work set before him, and which he must accomplish, and He begins in the very way in which He continues to deal with him all throughout unto the end. The man is to live a life of faith in a mortal body, and in a sinful world; so that the very first approach to him must be through himself.

Man's nature is such that God is not in all his thoughts; his mind is darkened; his heart is hardened; he holds no communion with God, and he has no desire to be admitted to His fellowship; and if left alone, he would never return to the Shepherd and Bishop of his

soul. The depraved nature of man has fixed a wide, and humanly speaking, impassable gulf between the Creator and His sinful creature; and no man can, of himself, do what will heal up the breach. The apparent contradiction which the interpretation of some would charge upon Scripture, resulting from the disjoining of these two important truths, is removed by uniting them together. Never dissociate in the mind God's sovereign grace and almighty power—the exclusive and only origin of man's faith—from man's full, free, intelligent, active, and energetic use of every power and faculty of his nature, as essential to his new birth; yea, even as so essential, that without he so exerts himself he never can, and never will be made to believe. God's Holy Spirit will effect nothing in a man without the concurrence of his own will; and man's own exertion will prove abortive without the Divine influence from on high; but the two united procreate the new creature. In one view every act in the conversion of a sinner is God's exclusively; in another view the same acts are just as exclusively man's own. It is to this mysterious union of God and man in the work of redemption, that the apostle chiefly alludes, and which he illustrates in the following passage: "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman, but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels. Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman: but all things

of God." (1 Cor. xi. 7—12.) The marriage union is a figure of the union between Christ and believers. The man represents Christ, the image and glory of God; the woman represents believers, the glory of Christ. Christ is not of the church, but the church is of Christ. Neither does Christ exist for the church, but the church was brought into existence for Christ. For this cause ought the church to have power on her head because of the angels, who are ministering spirits sent forth to minister unto them who are the heirs of salvation. Nevertheless, neither is Christ without the church, neither is the church without Christ, in the Spirit. For as the church is of Christ, even so is Christ also by the church: but all things of God. The manner in which the race of men is procreated in the world, is taken as a figure to illustrate the manner in which a man puts off his old nature, and is renewed in the spirit of his mind. The husband and his wife are united in the one case; God and man are united in the other The husband begets, and the wife conceives, and in sorrow brings forth her child; so God, by the word of truth, begets in a man the new creature, which after God is created in righteousness and true holiness; and man, through great tribulation, gives birth to the new creature. It is not needful to dwell upon this kind of illustration, neither would it be prudent to go minutely into its details, enough has been said to convey to the mind a correct view of the manner in which faith is originated in a man's mind; and the sum of the matter is, that the union of man and woman is not more necessary to the birth of a natural child, than the union of God and man is to the birth of a spiritual child. The natural was so ordered and arranged that it might illustrate the spiritual

There is also manifested a very clear view of what spiritual fornication and adultery are. The fornication which the woman Jezebel is the occasion of the servants of God committing, is done in a man's spirit, when he subjects himself to the spirit of another man in regard to his faith. It is called adultery, when meant to describe the conduct of those who have been united to the Lord, and are one spirit, but who, nevertheless, continue to suffer the spirit of another man to have power over them. The union of God and man, in all things relating to a man's faith, is not only essential, but it is so sacred, that the interference of a third party, whether clerical or lay, is strictly prohibited; for this union must be regarded even as inviolable as the marriage union. God hath said, "I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images." (Isa. xlii. 8.) Now believers are the glory of the Lord.

They who contend for either extreme of these two views of truth, but who in so doing reject or hesitate to receive the other in connection with it, act a part most injurious to true religion. A man is at liberty to judge for himself in matters of faith, and there is a positive injunction laid upon him to do so. When he has satisfied himself that the Scriptures are a divine revelation—and upon this point he is free to make the most searching investigation—then there remaineth nothing for him, if he be sincere in his desire to ascertain the truth, but to believe every word that is written therein. This is the first great point to be settled; and the beginning of religion in the heart, is the belief of the record God has given of Himself. It is not meant that a man should first acquaint himself with those external evidences

which form the testimony that proves the Bible to be the word of God. A man needs not to say within his heart, "Who shall ascend into heaven? (that is, to bring Christ down from above,) or who shall descend into the deep? (that is, to bring up Christ again from the dead.)" A man may acquaint himself with all the arguments for and against the divine authority of the Scriptures; after weighing them carefully, and comparing them one with another, he may feel himself shut up to the conclusion, that the Bible is the word of God, and that the christian religion is divine in its origin, and withal may know nothing personally of christianity. If a man's intellectual and imaginative powers are alone employed in the investigation, his conclusions, even although in strict accordance with what is true, will produce no actual change either in his heart or life. He examines the question as something altogether apart from himself; his conclusions are reached through a mass of external evidence, which he does not feel to have any concern with himself personally; he begins his inquiry in a spirit of speculativeness; he continues and finishes it in the same spirit; so that even placing him in the most favourable circumstances as to antagonistic prejudices, the result must be to him in exact accordance with the spirit in which he pursued the inquiry. Such a man "receives a mark in his right hand, or in his forehead." He feels constrained, if not to help, at least to cease to oppose himself to the truth; and intellectually he is persuaded, that what is written is the word of God. He believes, but it is just the belief which a man cannot help professing in what he sees and hears. Unless a man wilfully shut his eyes and stop his ears, he must see and hear what is passing around him; and the case

of such men is precisely the parallel of the case of Peter and John, who, when they came to our Lord's sepulchre, stooping down and looking in, saw the linen clothes lying, and the napkin that was about his head not lying with the linen clothes, but wrapped together in a place by itself; and when they saw, they believed. They examined the external evidences which proved the fact of Christ's resurrection, and having done so, they could not but believe what they saw; nevertheless, they knew not, they believed not in their heart the Scriptures, that Jesus must rise again from the dead. Such parties either make or behold an image: they carefully examine and closely scrutinize the work of the artist, the lineaments of the features, and the symmetrical proportions of the portrait. As a work of art, they pronounce it perfect, and acknowledge the skill and genius of the author; but never having seen the original from whence it was taken, they are utterly incompetent to form or express any opinion as to its resemblance thereto. They look upon the painted canvass, whereas they ought also to look into the divine mirror. They see the image of God in the Scriptures, but it is wholly the work of others they are beholding; whereas they ought to endeavour to see themselves in the sea of glass like unto crystal, and be changed from what they are into the image of what they admire, even as by the Spirit of the Lord. In short, they are hearers of the word, and not doers; "like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was." (James i. 23, 24.)

"The grace of God that bringeth salvation hath appeared to all men, teaching us, that, denying ungodli-

ness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus ii. 11—14.) It is said the grace of God which bringeth salvation hath appeared unto all men; and the meaning is, that God has so revealed Himself in the heart of every man as to render without excuse any who die impenitent; for even where there is no law and no gospel, those so situated are a law unto themselves; and when they do by nature the things contained in the law, they show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another. Therefore it is most just and equitable, that as many as have sinned, violated their conscience without the law, and have not repented thereof, should also perish without the law; for there is no respect of persons with God. The grace of God has appeared unto all men. It has appeared unto them who have not sinned after the similitude of Adam's transgression, who being alive without the law, and having sinned and come short of the glory of God, have obtained mercy, and received the free gift of grace by Jesus Christ, because they did it ignorantly in unbelief. It has appeared unto them who have sinned after the similitude of Adam's transgression, and who have not repented as Adam did, and therefore, because their eyes were opened, and they saw their shame and nakedness, yet repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts, but rather despised the riches of God's goodness,

and forbearance, and long-suffering, not knowing that the goodness of God leadeth to repentance; but after their hardness and impenitent hearts, treasure up unto themselves wrath against the day of wrath, and revelation of the righteous judgment of God, who will render to every man according to his deeds; to them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, to the Jew first, and also to the Gentile; to them that are in the law, and also to them that are without the law. But there were others to whom the grace of God hath appeared, teaching them, that, denying ungodliness and worldly lusts, they should live soberly, righteously, and godly, in this present world. These are the hearers and the doers of the word. It is not that the grace of God, when it appeared, terrified, or compelled, or even commanded them. True, God commandeth all men everywhere to repent and believe; but His command is not the dictation of an arbitrary or despotic sovereign—it is rather the exercise of a parental authority, which seeks to accomplish the happiness and well-being of his intelligent offspring; it is the preceptive counsel of a kind and beneficent sovereign, who has given His own Son for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. It is said, that the grace of God which bringeth salvation, teaches us, trains us, to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly. To say that a man can do nothing, is to teach him to remain in a state of spiritual death, and is, unquestionably, a wresting of the Scriptures. Well may a sincere person say, in reply to such teaching, if I can do

nothing, why am I threatened with fearful destruction if I continue doing nothing? and great mischief has been done by those who have intermeddled with these mysteries, while they themselves knew not what they said, neither whereof they affirmed. The plain and simple teaching of Scripture is, not that a man can absolutely do nothing in order to salvation, but that he can do nothing without Christ. The conception of the Lord of glory in the womb of the virgin Mary, is a perfect illustration of the conception of truth, which begets the new creature in the mind of man. There were two concerned in that act: but be it observed there were only two, and these two wrought together. When the angel Gabriel appeared unto Mary, he said unto her, "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest." (Luke i. 31, 32.) This passage is descriptive of the part assigned to Mary in this wondrous transaction. "Then said Mary unto the angel, How shall this be, seeing I know not a man?" This was a most reasonable inquiry, and being made in sincerity, with the desire to be informed, "the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing, which shall be born of thee, shall be called the Son of God." (Luke i. 34, 35.) Mary conceived and brought forth a Son, because the Holy Ghost came upon her, and the power of the Highest overshadowed her. Disjoined, nothing could have happened; united, the child Jesus is born. Mary's part in this transaction was as essential to the accomplishment of the end, as God's part. She could do nothing without God; and it behoved God, in this

glorious work, to do nothing without her. The conception and birth of Jesus was a mysterious work. There then appeared in the world a new being. God was from all eternity; and as such His existence was known to all to whom He revealed Himself. Man had dwelt upon the earth four thousand years, and the nature of his existence was also known. But a person uniting in one the two natures of God and man; a being possessing within Himself every attribute of the glorious perfections of Jehovah's person and character, and at the same time made of a woman, made under the law; taking part of flesh and blood; being in all points tempted as men are, yet without sin; the Son of the Highest, and at the same time the Son of man: this was a being who, although He existed before the foundation of the world in the purpose of God, yet was He only manifested in the last days unto angels and men. Jesus was the Son of God, and He was also the Son of Mary. He was equally the Son of both. God was His Father, Mary was His mother; He was the child of both: the only begotten Son of God, full of grace and truth, the first-born of Mary, the man Christ Jesus. He was not two persons, but only one; and it required the union of the Holy Ghost with the seed of the woman, to bring into the world that holy thing, who was called the Son of God. Jesus was made a little lower than the angels for the suffering of death; but after having died and revived, He left His Father and His mother, put off that nature which He possessed as the child born in Bethlehem. He, "being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found

in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. ii. 6—11.) "Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things." (Eph. iv. 9, 10.) He was the Lord from heaven, a quickening Spirit, and, "after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." (Heb. x. 12, 13.) He has left His Father and His mother, "for the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore, Jesus also, that he might sanctify the people with his own blood, suffered without the gate." (Heb. xiii. 11, 12.) The temple of His body, the nature of flesh and blood, was destroyed, even burnt up; but He is still the head of the church; and He is the Saviour of the body: "Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish. Then shall he be joined unto his wife, and they two shall be one flesh. This is a great mystery." (Eph. v. 25—32.) Every believer is a member of

Christ's body, born of the Spirit, with the washing of water by the word. Therefore it is written, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but, speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love." (Eph. iv. 11—16.) Adam was a figure of Christ who was to come. Adam and Eve were figures of Christ and His church. Christ Himself was a figure of every true believer and of all believers: each and all of them must be made like unto the Son of God, and as all believers are members of His real body, members of His flesh and of His bone, they must become partakers of the Divine nature, and behold His glory: and the tabernacle of God shall be with men, He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. The first incarnation of God is a figure of the second. When He came to make atonement for sin, He was made flesh, and dwelt among men. When He comes the second time, without sin unto salvation, He shall have abolished death, and

brought in everlasting righteousness; then shall God dwell with all His people, and they shall be the body of Christ.

The virgin Mary is a figure of every believer in Christ, for "whosoever shall do the will of his Father which is in heaven, the same is his mother." (Matt. xii. 50.) The meaning is, that just as Mary when overshadowed by the power of the Highest, gave birth to the child Jesus, so every one that hears the word of God and does it, becomes in like manner a fellow-worker with God, and the new natures which are produced out of the old by the agency of God's Spirit, and the intelligent instrumentality of men, are the body of Christ, of which God is the Father, and all believers the mother. Christ shall leave His Father and mother; and all believers, the church, shall leave their father and mother, God being the Father of both, and sinful flesh the mother of both; and they shall be joined together one spiritual body for evermore; Christ in believers, and believers in Christ, the fulness of Him who filleth all things. Then shall all men behold the Son of God, "whom he hath appointed heir of all things, by whom also he made the worlds; who is the brightness of his glory and the express image of his person, and upholding all things by the word of his power." The history of this world is the history of the preparation of a body for the Son of God: and the great wonder which will be seen in heaven, is that glorified body of the Lord Jesus, of which every individual of the elect family is a member. The greatness of the wonder will be, that while the company of the redeemed is innumerable for multitude, every single individual being a perfect image of the Son of God within himself, they will at the same

time be but the component parts of the real body of the Son of God, every one occupying a place, and connected one with another so as to make one perfect visible form, the beauty and symmetry of which, eye hath not seen, ear hath not heard, neither hath entered into the heart of man to conceive. The true Immanuel will then be revealed in glory, and man who has been made a little lower than the angels, shall be crowned with glory and honour, and shall be set over the works of God's hands: and God shall put all things in subjection under his feet. "When he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." (1 Cor. xv. 27, 28.) The Son here spoken of is that glorious person, of which the mysterious union of the Divine and human natures in the one Mediator was a figure. The Eternal Son has become one with the sons of men, and it is this one spiritual body, having many members, which is called the Son, and which at the end shall become subject unt the Father, that God may be all in all.

It is the manner of the origin of this endless life in a man while in this world, that we are striving to ascertain. The Spirit and the individual man are joint agents, just as Christ and believers are joint heirs; and the instrumentality by which it is produced, is the washing of water by the word. Faith cometh by hearing, and hearing by the word of God. What happened to Moses at the bush, is a beautiful illustration of the manner in which a man's regeneration begins. "The angel of the Lord appeared unto him in a flame of fire out of the midst of

a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed." (Exod. iii. 2.) Something out of the ordinary course of his daily life happened unto him; it was sufficient to attract his attention, but not calculated to alarm or terrify him: the bush burning might have been a thing not uncommon, but its not being consumed was something new. This was a figure of a crucified, yet a living Redeemer. A man may have known the Scriptures from his very childhood; he may have lived long under a preached gospel; he may frequently have seen the bush burning; heard the sufferings of Christ described; he may sometimes have been moved by touching appeals, founded upon the love of Christ which passeth all knowledge; but for the first time he sees the bush is not consumed; a thought strikes him which obscurely intimates, that Christ was dead and is alive for evermore; that He died to save from sin and bestow righteousness; that He is to come again a living Redeemer without suffering, to reward every man according to his works; then he becomes uneasy, and he begins to reason within himself, as if he had been hitherto living in a vain show. The light of truth has for the first time got beyond the limits of his intellect. If it be a discourse he is hearing, from the moment the thought flashes through his mind that possibly he has something to concern himself about personally, the state of his feelings, and the spirit in which he hears, are entirely changed. Formerly, he could sit and criticise the style and manner of the preacher; he could tell whether his arguments were conclusive, and his illustrations apt and appropriate to the subject; he could revolve in his mind what had been said, and compare it with what he regarded as the true teaching of Scripture; he could even

call to recollection many things in the conduct of others, whose case the preacher had described with unusual distinctness; and he could sometimes go the length of wishing they had been present, that they might have heard for themselves and perhaps been profited; but one application of all that he ever heard he never made to himself; and he could not point to one action of his life which he had done under the influence of a desire to please his God, awakened in his mind by hearing the word. Now, however, he begins to wish that the preacher would touch upon the point which he feels to be most deeply interesting to himself personally. There is one thing pressing upon his mind; he is ill at ease. He has been often in difficulties before; his mind has often been troubled about various things in this life; and he invariably exerted himself to obtain deliverance, and after a time of perseverance, the cloud has disappeared. He begins to recall former experiences, and, comparing the past with the present, he cannot find in his present trouble many of the symptoms of any past disasters. He does not know himself what is the occasion of his uneasiness, and he cannot, therefore, explain it to any other and ask advice. Days and weeks may pass along, and he still continues unhappy and uneasy, as if some unusual calamity were impending over him; for while conversion is sudden, like a flash of lightning, as quick as thought, it is but the seed of truth sown in a man's heart, and he has to pass through the painful process which issues in the birth of a new creature. The grace of God which bringeth salvation hath appeared unto him. This is the most eventful crisis in a man's life, and upon the issue hangs his eternal destiny. His attention has been arrested in the providence of God;

a personal appeal has been made to him, and he feels it has taken effect; he is troubled and perplexed; he is at a loss what to do. The clouds and darkness thicken around his mind; considerations based upon the powers of a world to come are plying his conscience; the warfare becomes keen and terrible; these things are all new to him, and his natural inclinations are averse to any change in his manner of life, his conduct, or conversation; he would wish it were possible to serve God and mammon; he vainly strives to effect a compromise between the contending influences in his mind; he goes to a well to draw the waters of earthly consolation, and like the woman of Samaria, he meets a stranger there, who in discoursing to him increases instead of diminishing his troubles, by the pointed allusions he makes to his own case. The stranger is but speaking of Christ, and such is the self-evidencing power of the gospel, that when a man receives it into his heart, listens as if he were personally concerned, it produces an effect similar to what would be the case, if a man were to tell another every thing he had done in his past life. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Heb. iv. 12.) This is to the individual a proposal of marriage made by the Spirit of God; it is made in most perfect sincerity to every man who is thus exercised in heart; the question is placed before his mind in a clear and distinct light; the truth is not revealed so plainly as to preclude the use of any one of the faculties of the human mind; the glory of the future state is not so vividly set before him as to awaken a selfish feeling in

his heart, ruling the motive of his choice; but the affairs of this world are generally made so dark around him as to weaken its power upon his heart: he is plied with many persuasions; various considerations are presented to his mind; but the utmost care is taken that his choice shall be unfettered and spontaneous, the result of the exercise of his own faculties; he is placed in the most favourable circumstances possible, that he may be enabled to form a just conclusion. During all this process, the Spirit of God is moving upon the face of the waters of life, but not interfering with the personal volitions of the man's spirit; Christ is standing at the door of his heart knocking and waiting for admittance; but He will not touch the door, nor by any means force an entrance. If men are unwilling and refuse, (and let it never be forgotten by those who are not yet in Christ, that with themselves rests the entire responsibility of their choice,) it does not follow immediately that they are given up to a reprobate mind; their day of mercy is prolonged, everything is done that can be done to persuade them to repent; it is not in most cases until death that the things which belong to their peace are hid from their eyes; and if they are hid previously, they must have become the open, and avowed, and implacable enemies of the Word of God. There may be two individuals placed in precisely the same external circumstances, to both of whom the same internal appeals are made; so long as the matter proposed to them is under consideration no alteration may take place; the Spirit during that time occupies the same relation to them both, and He will not change that position to either until theirs is changed to Him; the one becomes an heir of heaven, the other an heir of hell, and why? Will it be said by

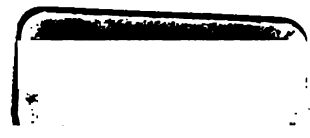
any that the electing decree of God, by some mysterious operation upon these persons' minds, produced these opposite results in circumstances so very similar? For observe, the hypothetical case is, that so far as regards all God's dealings, either in providence, in grace, or through the word and Spirit, they are in precisely the same situation; and this puts the case in the strongest possible light. Is it to be said that the heir of hell could not receive the proposal, and that the heir of heaven, in no better a case, had to be compelled to give his assent? True, no man can come unto Christ except the Father draw him; but in the supposed case the Father is drawing both. We shall suppose that the distinct proposition made to each was,—Christ has died upon the cross, and risen from the dead, and ascended into heaven, and he has sent me to tell you both that you need the salvation which He died to secure. He would like that you both should become partakers of it; and He promises that if you will give your consent to what He desires, He will send unto you His Holy Spirit, and He will show you more fully the glories of that reward to which you will be entitled, if from henceforth you deny yourselves all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world. After the lapse of time the one replies, saying, Lord be merciful to me a sinner; the door of his heart opens, and the Redeemer enters; and from henceforth they are no longer twain but one spirit; and such is the transcendent importance of the event disclosed, that it is said, there is joy in heaven in the presence of the angels of God over one sinner that repenteth, more than over ninety-nine of those on whom the gifts and calling of God are bestowed without repentance. What shall be

said to this? It is part of the great mystery of godliness; a sinful man has believed in God manifest in the flesh. The other either peremptorily rejects, or puts away from him deliberately, the offer of mercy; he tramples under foot the Son of God, and does despite unto the Spirit of grace; and this is the mystery of iniquity. These two men were perfectly free in their choice, and as a moral transaction, its justice and equity cannot be pronounced as unquestionable, if the solution of the difficulty be that God helped the one but not the other. It will not do to introduce here the argument that Christ's death made God just in giving peculiar help to him that consented, and withholding it from him who would not come that he might obtain life. I admit frankly, and have already elsewhere stated most unequivocally, that the electing purpose of God is what infallibly secures the salvation of all for whom Christ died; but that is not the difficulty for which we are seeking an explanation; the question now under consideration is: could both the individuals, whose cases are supposed, have been saved if they had been both willing? and why did the one become the heir of heaven and the other the heir of hell? The answer is, the one said in his heart, I believe in Christ; the other said, I will have nothing to do with Him. If the two cases had not been exactly alike, it might have been said the difference of circumstances occasioned the difference in destiny. But upon this point there cannot be two opinions reasonably entertained; the cases supposed are the cases in reality of all who belong to the class who believe, and the class who continue in impenitence. Each individual's case differs from another in many respects; still such is the plan of God, that however diversified the circumstances and the

temperament of the several men, one thing is certain, God is just, and each is so dealt with by Him as to make every case precisely the parallel of all the rest; so that the question assumes a graver aspect, for it embraces in its reply the explanation of the reason why the one class are partakers of eternal life, while the others are consigned to everlasting darkness. It must be evident to every impartial mind, that whatever solution of this difficulty would give to the one class an advantage over the other, would to that extent vitiate the equity and justice of the transaction. Now, if there be any particular leaning to the side of mercy, it is shown to the heirs of wrath, for they are plied for a longer period with the overtures of grace than those who have believed. Faith is the gift of God, but it is a gift in effect only when accepted. The Spirit is the gift of God, but He is never bestowed, He never enters the heart of man, until He is asked. Look at the matter in any possible light, and no other conclusion can be come to than this, that a man placed in the supposed circumstances has the awful responsibility resting upon himself of deciding by an act of his will his eternal destiny. God supplied both with sufficient means to come to a right decision upon this matter; the considerations that swayed the one ought to have swayed the other; the one opened his heart and Christ entered; the other deliberately despised the offer of mercy and turned away. Had both believed, there would have been no merit in their faith, for such was their circumstances, God had so situated them, that for either to refuse to believe would have been the unpardonable sin. The guilt incurred by them who despise God's grace, does not make a merit of the faith of those who receive it. God offered to both the same gift; the

one accepted it, but it was still a gift—a free gift of grace, and his acceptance of it placed him under an infinite debt of obligation to the donor; the other refused, and his obstinacy being the result of hatred to the donor, as well as contempt of what was offered, constitutes that awful blasphemy which is never forgiven, neither in this life nor in that which is to come. It is the sin of Balaam, who loved the wages of unrighteousness. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." (John iii. 19.) There is not one from the time of Cain until the last of the children of the wicked one, who was not placed in as favourable circumstances, yea, much more favourable circumstances, in many instances, than those who believed in this life, and wrought out for themselves through God's working in them a crown of unfading righteousness. Not only have they made their choice, but what is still more solemn, were it possible to open up anew the avenue of mercy unto them through a crucified Redeemer, they would only spurn at the renewal of the offer and increase their guilt. Cain only complained of the severity of his punishment; Dives only asked for a mitigation of his torment. They are strangers to the true nature of spiritual wickedness who imagine, that by some inexorable and inscrutable law of the Deity, so large a proportion of angels and men are consigned to a gloom and darkness from which they might have been saved. There are two considerations which very much tend to reconcile the state of the lost, with that ineffable and excellent goodness which characterizes all the ways of God. They are vessels of wrath fitted to destruction. Were they vessels of glory fitted for highest enjoyment,

their doom would have been the occasion of sadness to fellow-saints; for it would have been a state utterly intolerable to those condemned, and also might have occasioned doubts as to whether all the other vessels of glory were perfectly safe. But blessed be God—for it is a consoling thought to those whose sympathies are strong even to the lost, while to an heir of glory their state would be beyond all conception terrible—to themselves it is a state, and the only state, for which they are meet. Anywhere else, and in any other condition than that which God hath prepared for them, they would be out of their place. Never forget, it is also their choice; of that choice they will never repent; they will never be grieved for any of the many acts of wickedness with which their existence is stained. Theirs is the state of a hardened culprit, who blasphemes even when under the rod of justice, and who dares, if he could, to attempt to destroy his judge and overturn his throne. They will murmur because of their punishment, but the shadow of regret for the sins and transgressions which have occasioned it, they never will even so much as feel. Speak to them of heaven, and were they then free, they would turn and rend you. Speak to them of mercy, and they would only belch out the more furiously their blasphemies against a gracious and benevolent God. Speak to them of happiness, and they would proclaim that their delight is to do mischief, to work wickedness, and to perpetrate cruelty. Their condemnation is just in every aspect; they are in good hands; God will prevent their doing further harm; and although their state, when compared with the redeemed, will be one of misery so great that the strongest possible language is used in Scripture to describe it, we may be assured it will be a

state exactly suited to their circumstances, and also one which will declare to all eternity the glory of God, who is love itself, and who spared not His own Son, but gave Him up for us all. In hell, not less than in heaven and in earth, will be witnessed the glory of Jehovah of Hosts; so that when the time comes we shall praise God, even for this.

END OF THE SECOND VOLUME.